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A RELIGIOUS HOME MISSION PROBLEM AMONG FOREIGNERS IN HAWAII

A scene in front of the $100,000 Buddhist Temple in Honolulu, Hawaii

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SIGNS OF THE TIMES

A CRUSADE FOR A CLEAN NATION

ONE fact brought to light by the war is the prevalence of diseases due to social vices. "One of the compensations for the tragedy of war," says Secretary Josephus Daniels, "is the fact that an enlightened opinion is behind the organized campaign to protect the youth against venereal disease. It is worse than cancer, more deadly than tuberculosis, more loathsome than cholera. The campaign begun in war to insure military fitness of men for fighting, is quite as necessary to save men for civil efficiency. The National Government, under authority of Congress, is undertaking this task in cooperation with State authorities. The full cooperation and sympathetic working together of local, State and Federal agencies, backed by sound public sentiment, are needed in this holy campaign for that cleanness of living which alone insures clear thinking and physical excellence."

The United States Public Health Service is conducting an active campaign to enlighten the public and to enlist State and Municipal authorities in the effort to clean up their districts and help to make a "clean nation." This work is done largely under the impetus to make the country more safe for the 4,000,000 returning soldiers and sailors.

Many cities and states have heartily undertaken the task of educating their people and eradicating social vices and diseases. Omaha, Nebraska, has introduced an ordinance to curb social diseases among men, as well as women, and there is agitation for a national law to regulate physical examination.

In Ohio, the State Dairy and Food Department prohibits the

employment, in any places used for the preparation or handling of food, of any one afflicted with venereal disease. Michigan, Minnesota and California are making a determined fight to abolish prostitution, with educational posters and pamphlets and the arrest and confinement of women who are a menace to the communities.

Houston, Texas, and with leadership of the Mayor, has equipped a municipal farm as a detention home and has established a clinic in which 14,000 courses of treatment have been given. Columbus, Ohio, reports that open vice is a thing of the past in that city and is undertaking to make it the cleanest city in the world. Birmingham, Alabama, has named a committee of 100 citizens, representing various civic bodies to purge the city from this menace to health—moral and spiritual.

This crusade will require the nation-wide cooperation of all American schools, churches, clubs and civic organizations. The American Government is today the only one undertaking, by a permanent national organization, to defend society from the scourges of lust and alcoholism. Britain and France are disgracefully remiss in this respect.

Thus far the national and civic authorities are only concerned with the consequences of vice. They naturally do not go to the root of the matter and deal with the sin, nor do they offer the only real cure which will regenerate men and women and save them from the sin itself. The Surgeon General of the Public Health service, Dr. Rupert Blue, has, however, gone so far as to recognize the spiritual problem and forces involved by calling upon the ministers of the United States to set aside Feb. 9 as Health Sunday and to preach sermons emphasizing the responsibility of the nation to protect returning soldiers and sailors and the community at large, and to take vigorous measures for combating social diseases.

A proclamation has been issued which requests the churches of every denomination to continue the work carried on in time of war in order that the world may be made safe, not only for democracy, but for posterity.

The only right attitude to take toward this question is not to ignore it or to consider it inevitable, but to treat the social evil as an inexcusable crime that brings disaster to the individual and to the nation, both body and soul. The way to fight the evil, root and branch, is to make no compromise.

1. Close the red light district in every city and town and root out open or concealed vice as far as possible. Any other course is to sell loathsome disease in the market place. Constant vigilance is required and upright officials. An "open town" means

prosperity for the vicious, but higher taxes and greater dangers for the innocent.

2. Safeguard against the spread of the disease by establishing clinics and hospitals. Put the quacks out of business. Require physicians to report all cases of venereal disease.

3. Educate the public by lectures to parents and through the public schools. Distribute judiciously wholesome literature on sex matters.

4. Provide healthy recreation for young people in public parks, and put a curb on dance halls and amusements that pander to unhealthy moral appetites. This is not a task for sentimentalists nor for ill-balanced enthusiasts, but for conscientious, intelligent men and women who have the highest good of the community at heart.

NATURALIZING CHRISTIANITY IN INDIA

IS it right to impose western forms of Christianity on the Orient or should other lands adapt the teachings of Christ to their own institutions and ideals, transforming them but not eradicating them? For example: One of India's honored Christian leaders, Mr. N. Tilak, an instructor in Ahmednagar Divinity School, long connected with the Marathi Mission and a well known poet, has recently imitated the role of a *Sadhu*, or Hindu religious leader. Garbed in a saffron-colored robe, this Christian Sadhu goes from place to place, appearing in public streets to tell the curious crowds of Jesus Christ and His message. He does not ask anyone to accept his religious experiences; he merely gives his own interpretation of them, and popular curiosity and interest seem never to wane.

As a boy, Tilak was dissatisfied with the caste system and Hindu teaching and customs. He studied both Mohammedanism and Buddhism, but his Brahmin seclusion was so complete that he did not once come in contact with Christianity, and never so much as heard of the Bible until later. He finally worked out for himself the principles of a new religion as follows:

There is one God, a Person with a Father's Heart, and all men are His children.

All Holy Books are creations of men. The world of nature is the only true Scripture revealing God.

The essence of religion is a living faith in God and the treating of all men as brothers.

The evil to be fought supremely by the true religion is idolatry.

Later Tilak received his first copy of the New Testament from an Englishman and in reading the Sermon on the Mount became convinced that his search for truth had reached the right goal. Thereupon he sought out a Christian convert,

through whom he learned more of Christ and the Gospel. After being baptized he began a career of Christian service.

Another exponent of the Sadhu method of evangelism is Sunder Singh, who has already been mentioned in the REVIEW. Hindus, Catholics and Protestants have all flocked to his services, and recently he has lead in a great revival in Ceylon. This experiment is most interesting and suggestive, as it is conforming to local traditions which the Apostle Paul approved. We have many things to learn from Orientals and in many respects our century-old customs may be improved.

THE NEW OUTLOOK IN ARABIA

THE victory of the Allies over the Turks, the union of the Arabs with the British in the campaigns in Palestine and Mesopotamia, the establishment of the new kingdom of Hejaz and the excellent behaviour of the allied troops of Christian powers in their invasion of Moslem lands—all these point to more friendly relations between Arabs and the British, and give hope for new opportunities of Christian influence in Arabia. At the same time the Arabs have been exceedingly conservative, and have not yielded in their demand for political and religious control in Arabia. The great conflict is still between Jesus Christ, the son of God and Saviour of mankind, and Mohammed as the supreme prophet of God.

For many years the Arabian (Reformed Church) Mission on the Persian Gulf, and the Scotch Mission in Aden have represented the Christian forces in Arabia; and they have stood their ground and even made some progress against tremendous odds. Dr. John Van Ess of Busrah describes the work in somewhat military terms as follows:

"After many years of trench fighting, so to speak, which taught lessons of faith and prayer, the fighting has shifted to the open. Schools are cavalry, hospitals are artillery, evangelists are the infantry—each branch has its function and needs the others. In each center of activity all arms have been engaged, but in each, peculiar conditions have given special opportunities for one or another.

"Aristocratic Kuweit, where live the bluest of blue-blooded Arabs, in face and language very like the false prophet himself; fanatical Kuweit, where only a few short years ago four missionaries in turn and in short order were rudely expelled; Kuweit is wide open to the Gospel. On Sunday mornings the church is so packed with Arabs, men and women, that men stand on boxes at the windows. Very recently a young man in direct line of descent from Mohammed confessed Jesus Christ and is being educated to preach Christ.

"In Bahrein the Gospel is making a deep salient in Moslem womanhood. If we breach the line there we can roll up the lines of countless children yet to be born and make them prisoners of hope. Last year Dr Harrison on personal invitation from the Emir went inland and for twenty-five days preached with lancet and medicine and Scripture and tongue the riches of Christ. In Nejd is a college of three hundred Moslem students being trained to go as missionaries and teachers of Islam to all the tribes. In Nejd Islam in all its self-conceived purity and naked fanaticism is held and practiced. Only the Reformed Church in America has been honored by God to enter Nejd.

"At Maskat, the key to Oman, the people have been torn by dissension and warfare, but at heart they are sociable and approachable as never before the war. To reach the Woman's Hospital scores have run the blockade that cuts off Maskat from the interior. Shall we be as eager to reach the interior as they are to reach us? What great contribution will the Arab make to the body of Christ? God asks us to answer."

THE REVOLUTION AMONG CHILDREN OF ASIA

WE HAVE all heard much of the revolutionary movements in Turkey that overthrew the old Sultan; of the upheaval in Persia that promised a new order of things before the war; of revolutions in Arabia and the establishment of the Kingdom of Hejaz; of uprisings in India in the effort to secure self-government; of the revolutions and counter-revolutions in China with the abolition of the old order, politically and educationally; of the reforms and progressive steps in Japan and Korea. All Asia and Africa as well as Europe are in upheaval, and a new order, for better or for worse, is taking place of the old.

But the most significant and far-reaching revolution in Asia receives little attention—it is the revolution that is taking place in the life and education of the children. Miss Florence E. Reynolds, of Amoy, tells us what this means to the youth of China. The men and women of tomorrow are being trained in different ways, with very different ideals as to government, home life, business, morals, education and religion than were those of two generations ago. Then, boys were educated, if at all, only in the classics, reciting page after page of what were to them meaningless words. Girls were not considered worth educating except in sewing, cooking and proper conduct. In Moslem lands boys were taught the Koran and girls were left in ignorance. Throughout Asia there were many excellent principles instilled into children, relating to respect for parents and the aged, but ideas of God were, and still are among the non-Christians, vague or crude; personal purity for men and boys was

not expected; laws of custom were more strongly urged than the laws of God; and education in athletics, recreation and the use of leisure time was almost entirely neglected.

With the coming of the kindergarten, the Y. M. C. A., Boy Scouts, Y. W. C. A. and Western ideas of education, a veritable revolution has taken place in the lives and thoughts of the children who have been brought under these influences. Miss Reynolds says, for instance, that the opening of a kindergarten in Amoy revolutionized the child life of the city, and the movement has extended to the other towns and cities. It is now very widely used in Japan. The children are taught to play, to sing, are trained in the art of self-expression; are taught simple fundamental truths about God and nature, themselves and their comrades. Later, by this new education, they learn to read their own and other languages; they discover that the world is large and that theirs is not the only important country; they study history and science, mathematics, literature and religion in such a way as to prepare them for larger and more useful lives. Parents gaze in wonder at the progress their children are making and learn many things from them. Christian ideals and truth are entering into the thoughts and lives of the people of Asia through the children, and they in turn will revolutionize the habits and histories of the lands in which they live. Now is the time to mold the plastic clay.

THE RISE OF LIBERTY CHURCHES

ONE great result of the war on Christian work in the homeland seems to be the adaptation of the church program to new conditions in the large industrial centers that have suddenly grown up in districts before almost uninhabited. Many of these new communities promise to be permanent, but rival churches, as such, have not had an opportunity to become established in them. It is against the spirit of the age to countenance such rivalry or overlapping, and the question arises: shall there be denominational activity, a non-church welfare work or a union church organization?

One answer to the question is found in the so-called "Liberty Church," the first of which is to be established at Nitro, West Virginia. The denominational affiliations of its members will be recognized in separate rolls, and there will be a head pastor with a staff of assistants. Fifty-five centers have been surveyed and plans made for establishing churches similar to the one at Nitro. The experiment has important possibilities and the success or failure of these experiments will have much to do in determining the progress of movements toward closer cooperation and church unity..

UNITED STUDY OF THE WORLD'S NEEDS

Students of mission problems, both at home and abroad, recognize, as the first great need, a knowledge of the facts. How can the gospel be preached adequately to the American Indians unless we know where and under what conditions the Indians are living and what Christian agencies are at work among the various tribes? In the same way the Mormons must be studied to discover why they need Christian missionaries and what centers in Mormondom are over supplied or under manned. Industrial centers and communities of foreign born peoples must not be left to one denomination that may be unable to supply the need, nor must a score of sects enter one promising field regardless of the strategy in such a program. Independent and unrelated mission work have caused much friction, large waste and disastrous misunderstanding. The home fields should be studied unitedly by inter-Church commissions, and findings reported as the number of stations needed, the kind of activity that will prove most effective and the denomination that is the logical organization to undertake the work.

In studying the needs in foreign lands, the need for a similar systematic and comprehensive survey is seen, but on a much larger scale. Certain fields in South Africa, for instance, are overcrowded with missions, while whole areas of Christless lands are left untouched. Every land and every mission agency call for reinforcements and larger outlays. Who is to judge whether such outlays of men and money are justified? Shall one denomination make a drive for men and money, survey the field alone and undertake the work as though that denomination alone represents the Church of Christ?

The time has surely come to make a united study of the world field with reference to the degree of moral and spiritual destitution, the Christian agencies at work, the type of service most needed and the way in which the needs of each field can best be supplied. For example—there is Russia, a great land of 180,000,000 people. What do they need? It is a question for the united study and response of the Christian Church. There is the Moslem world opening up to Christian influence. The missionary problems presented are quite as important as those discussed at the Paris Peace Conference. There are Tibet and Afghanistan—closed to Christianity. Shall they remain closed or may they be entered? There is the problem of Central Africa, and un-

touched interior South America; the mass movements in India and the educational problems of China. Now is the time for an adequate and united study of the fields and the forces to till them.

In this number of the REVIEW we publish a valuable article by Dr. Ralph Welles Keeler. It shows by map and chart and photopraphs how one denomination has studied the home mission fields in a way that the churches unitedly should study all the fields. Let us cooperate in study, in prayer, in mobilizing forces and in supplying the need.

PROTESTANT PROGRESS IN ITALY.

MANY have rejoiced in the days of war at signs of the "burying the hatchet" by Roman Catholic and Protestant churches. Others have feared lest the large influence of the Catholics in Governmental circles, the appointment of a great percentage of Roman Catholic chaplains, the activities of the Knights of Columbus and the "denaturing" of much of the Protestant Christian activity in war work, might unduly increase the prestige and following of the Catholic Church in America and England. That question is not in itself important. The only question of moment is: how may the supremacy of Jesus Christ be maintained?

In Italy the Roman Catholic authorities are disturbed at the growth of Protestant Christianity. The Catholic journal *America* says of the progress there:

"Protestantism is growing and indifference is alarmingly on the increase. In 1862 there were 32,975 Protestants of various sects in Italy, in 1901 there were 65,595, in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes that the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostasy. Figures show, however, that the Protestant propaganda is more successful in depriving Italians of all religious belief than in converting them to heresy. In 1901 there were in all Italy only 36,092 persons who professed to have no religious affiliations; ten years later the number of those who were without faith was not less than 874,532. If to this number be added the 653,404 persons who in 1911 refused to make any statement as to their attitude toward religion, we find that at that date these two categories embraced about 5 per cent of the entire population, and that in ten years they had almost doubled."

Not many years ago a Methodist minister ventured to prophesy that if Protestant missions in Italy were vigorously supported, the near future would witness a separation of the Italian people from the Pope, unparalled since the days of Luther in Germany. Again

let it be remembered that separation from selfish materialism and sin is the important thing to strive for, and that the bringing of men to God through Christ is of vastly greater importance than bringing them into any particular church.

BOLSHEVISM AND THE RUSSIAN CHURCH

RUSSIA, the land of chaos, is perhaps most paradoxical in the effect of Bolshevism upon the Church. Where the rule of the Reds has in every other instance meant destruction, the suffering and material loss which the Church has been experiencing may be her salvation and emancipation. While Bolshevism is preaching atheism and practicing anarchy, the vital factors in the Church have been strengthened, new leaders are coming to the front, new character is being formed.

The decree of the Bolsheviki abolishing Sunday was perhaps compounded of Jewish prejudice and a Jacobin desire to imitate the madness of the French Revolution. This was accompanied by a pronouncement forbidding weddings or funerals to be held in any of the churches. Since the decree was put forth that lessons in atheism shall be given in the schools, religious instruction is forbidden. According to a writer in *The New Europe* there are signs that the Bolsheviki episode is clearly incidental and superficial in Russian history. In Moscow, a procession of protest was organized, and was participated in by 600,000 persons, rich and poor, educated and uneducated. All this suffering will be worth while if the Russian Church is regenerated and girds herself for new tasks in new spiritual power.

WHAT IS THE HOPE OF ISRAEL?

OUT of the darkness that has overshadowed the Jewish people for centuries there shine ever and anon rays of light and hope. The dark days that followed the Babylonian Captivity and the Roman oppression were illumined by the coming of Christ to His people in Palestine. But there was no brightness of political freedom on the horizon and the Jews as a nation shut their eyes to the light. Then came the capture of Jerusalem by Titus, followed by long ages of darkness and persecution. The Jew has been an outcast in Europe and only here and there have individuals arisen who have attained social and political prestige.

From poverty and depression the Jews have sought to free themselves by the golden key of material prosperity. Millions have lost faith in the religion of their fathers and have put their hope in the god of this world. To millions of Jews from Russia, Poland and Hungary, America has become the "Prom-

ised Land'' where they have found new life. But within the last twenty-five years the spirit of Jewish nationalism has revived, and with the release of Palestine from Turkish misrule, hundreds of thousands of Israelites have turned their thoughts again toward the land of Abraham and have fixed their hope on political and national independence.

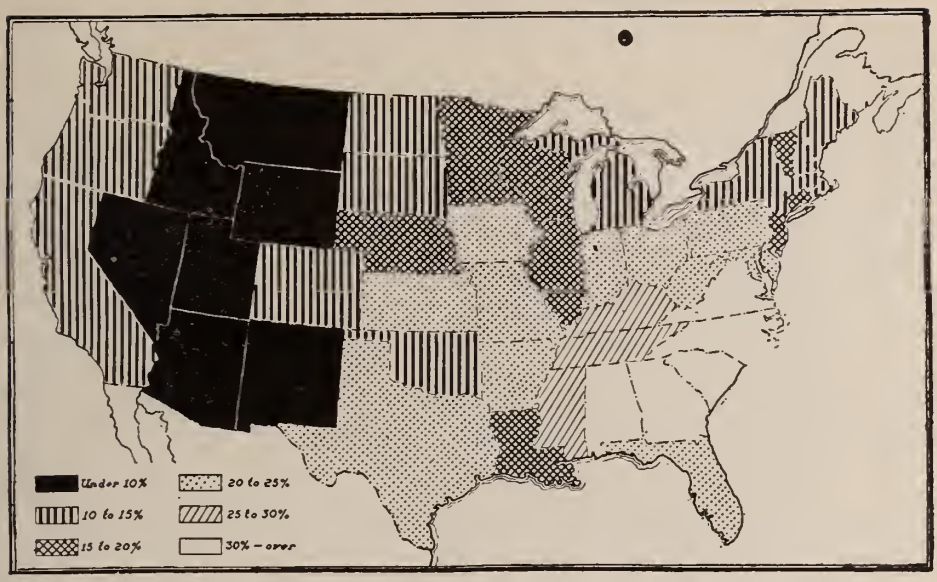
Israel is, however, divided. The prosperous members of the race have no wish to leave the material comforts that they have struggled to win in America, for the rigors and hardships of pioneer life in Palestine. Others see no ground for hope for political independence in view of the jealousy of European nations. Israel is seeking liberty and the fulfilment of national aspirations without reference to their Messiah. Their attitude toward Christians and toward Christian ideals may have changed, but they still reject Jesus Christ as the promised Messiah. The Jew is more liberal because he is less religious; he is more ready to hear and speak well of Christ because he believes less in any divine Christ. Nationalism and materialism are taking the place of religion, and those who abandon Judaism for Christianity are still despised and persecuted by Jewish patriots, not because they are irreligious, but because they are deemed unpatriotic.

The Jewish history is clearly developing in line with prophecy but this does not mean that the Hope of Israel will be realized through the fulfilment of purely material aspirations. The league of British Jews, of which Major de Rothschild is President, even sees danger ahead for Israel in the materialistic movement. The more political power Jews obtain the more other nations will oppose them. The only ''Hope of Israel'' is not in the establishment of a national Jewish state or in material prosperity, but in the acceptance of Jesus Christ as their Messiah.

WORLD PROHIBITION AND WORLD PEACE

INTERNATIONAL peace will be largely dependent upon international sobriety, and in the Conference of the Anti-Saloon League of America held at Columbus, Ohio, November 19-22, the conviction was repeatedly emphasized that in the coming peace settlements, some account must be taken of the liquor traffic and its effect upon the civilization of the future. It was evident at the Conference that national prohibition in the United States is only to be regarded as a step toward world-wide temperance.

A forth-coming number of the Review is to be devoted to *World Wide Temperance,* and will be a veritable handbook of facts on present conditions, progress and forces in respect to the traffic in intoxicants.



Making America Safe for the World

The Challenge of The Methodist Home Mission Program

BY RALPH WELLES KEELER, D. D.

Publicity Secretary of Home Missions of the Methodist Episcopal Church

THE challenge to make the democracy of America safe for the world is being taken up in no uncertain manner by the Methodist Episcopal Church in its Centenary Program. This great denomination of 4,000,000 members is celebrating the occasion of the one hundredth anniversary of Methodist Missions with a campaign for $80,000,000 for new endeavors in the strengthening and enlarging of its mission work at home and abroad.

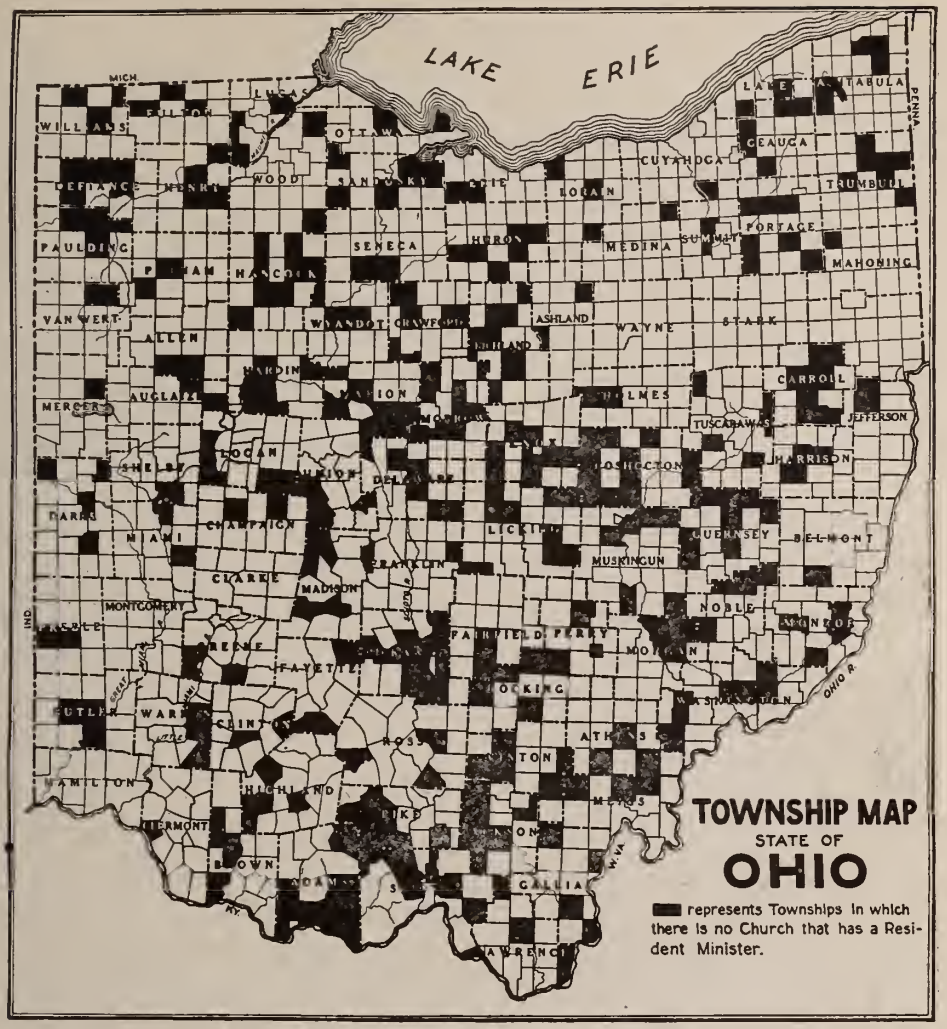
No mere dreamers have brought this great venture into being, but men of vision, statesmen, prophets. Throughout the length and breadth of the land they are carrying a message which furnishes such concrete information concerning need, opportunity and obligation as will base the giving of the $40,000,000 essential to the program's success in the United States upon intelligent consecration of time, effort and money.

To survey the field so as to discover the responsibility of the Methodist Episcopal Church in the United States has been no holiday task. It has involved the time and thought of both the leaders and members of the Church in a most unusual but profitable effort. In its scope it has included not only the states, but also Porto Rico, Hawaii and Alaska. Intensively it has con-

cerned itself with the religious problems of every community in the country. From the multitude of opportunities which have been discovered it has set as its goal the accomplishing of such non-competitive tasks as it will be able to do with the expenditure of nearly $22,000 a day or $8,000,000 a year for a period of five years. When it is recalled that the greatest annual income available for the Board of Home Missions and Church Extension of the Methodist Episcopal Church was the amount received last year, $2,001,163.99, the advance to be made of three hundred per cent is considerable.

Figures lack reality to most people. To those of imagination, however, there is romance and adventure in the statement that this Home Mission program includes 2,506 new buildings for the modern ministry of the church, either in new fields or for more adequate equipment in fields already occupied. This does not take account of the 1,035 remodelings proposed, nor of the 1,188 parsonages to be built, nor the 43 special buildings to be erected. The impetus given to community religious life by these additions to the Christian forces of our land is incalculable. While buildings of stone and wood alone never will bring about the results desired they are nevertheless needed. Christian democracy is not a force that develops unaided. Based on ideas and ideals that are fundamental to the best human relationships, it needs power plants from which its spirit may be sent forth into the lives of individuals. This great service of collaboration in the nation's trend toward life's best is rendered for the most part by the Christian Church. And the multiplying of local Christian democracy power plants will perceptibly quicken this trend.

It is not the purpose to build churches without providing for an adequate ministry. While it expects to invest $28,771,845 in the material equipment mentioned, it expects also to invest $11,265,565 in human personalities, fired by the spirit of Jesus Christ, to carry on the adventure toward the Kingdom for which the church buildings will serve as bases of supply. There are 1,344 home missionary ministers to be supported, men who are serving in those hard fields which have supplied the romance of home missions since the days of the sod church and the prairie schooner. They are not all on the old frontier, however. Many of them are on the new frontier of the crowded city, or in the new industrial community, in the unfavorable agricultural sections, or among the Mexicans of the Southwest or the Highlanders of the South. Then there are 2,220 more ministers who are toiling in charges which will become self supporting in five years if adequate provision is made for the support of the right kind of a man. Two hundred and fifty "language pastors" are to be trained, men who will qualify as first class English-speaking min-



THE UNOCCUPIED FIELDS IN ONE STATE

isters, and in addition be competent to minister ably among adult immigrants.

Recognition is also given in a large way to the modern demands for a religious education as thorough-going as the teaching of the public schools, in the provisions for the training of 250 Directors of Religious Education. Of women workers there will be 486, women trained for the new day of the ministry of the community and institutional church, and 131 deaconesses. Forty-six superintendents will be supported; district missionary aid will be provided in 155 instances. Forty-one district evangelists will be put into the field and 115 other workers will be supported. What a program of maintenance! Will those who question the interest of the Christian Church in the pressing needs of today take no-

tice? They have helped to frame the challenge. The means to answer it are being shaped before them.

Cooperation with other denominations in non-sectarian educational work characterizes the program for Porto Rico and Hawaii, where already comity plans are in operation which prevent waste of money and men. The great rural sections of Porto Rico are to have more churches and chapels, a greater number of native workers are to be trained and appointed, and special attention is to be given both in the schools and churches to developing

ANOTHER FOREIGN MISSION PROBLEM AT HOME

Some of the Mohammedan Children in Johnstown, Pennsylvania

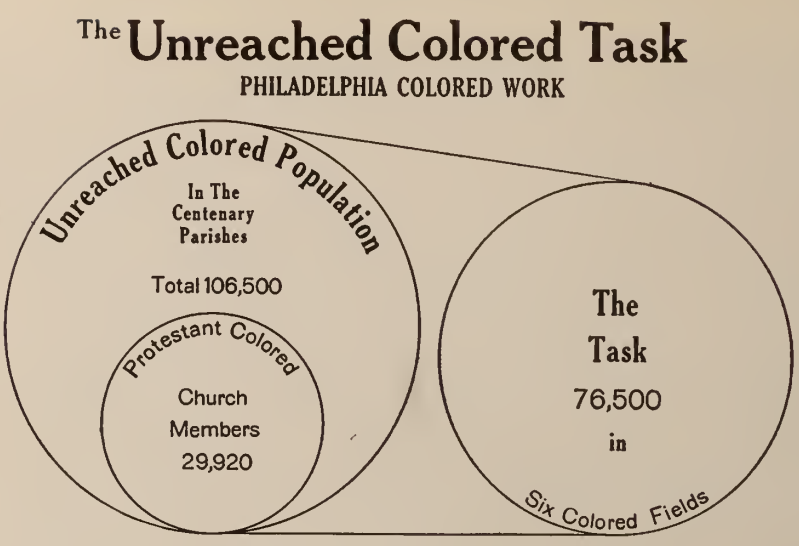
the highest type of American citizenship. In Hawaii the Christianizing process is to be augmented by developing Japanese, Korean and Filipino pastors, trained to conduct services in English. A minimum salary of $900 a year for married pastors is to be established! Many a preacher in the United States whose salary has been $600 or even less, will note with a feeling of joy that somewhere under the stars and stripes such a step is being taken. The Oriental birthrate, especially among the Japanese and Filipinos, is rapidly increasing. Fourteen thousand American-born Japanese children attend the thirty-five Buddhist schools provided

WHY THERE IS A NEW NEGRO PROBLEM IN AMERICA

for them each day before and after the regular hours of public school. It is a challenge to Christianity as to which type of democracy will prevail here, and therefore the Sunday-school is to receive special attention.

The Indians and the Negroes

The American Indians number 350,000, of whom forty per cent are Christians, and only twenty per cent are Protestants. To these are to be sent more resident missionaries speaking an Indian language. Native Indian preachers are to be trained. More Sunday-schools are to be established. Women workers will teach



sanitation and domestic science, and bring the message of the Christ to the women and children on the reservations. And—another place for a "Hallelujah!"—greater cooperation with other denominations is proposed.

Two thousand one hundred and seventy-two ministers, 348,477 church members and probationers, and 234,647 Sunday-school pupils, officers and teachers among the *Negro population* of the United States are in the Methodist Episcopal churches. Yet lamentable conditions exist among the churches in the South. But a better day is in sight. A paragraph in the new policy proposed:—

"*A better trained ministry. Church buildings adapted to community service. Typical community centers in agricultural centers. Model parsonages as demonstrations of home life. Organized movements for educating pastors and church officials in modern church work.*"

There is some force in that program. Yes, and another occasion for rejoicing: "*Cooperation with other denominations in surveys and plans of work.*"

In the North where some 1,045,550 Negroes have swarmed into the cities, more churches are to be built, and the 150 already in use will be enlarged. Able men are to be put into pulpits where lack is shown in guiding newcomers in the readjustment of their lives. Community centers for lectures and recreation are to be established. Temporary quarters will be provided for Negro girls and women just entering the city, and domestic science courses organized for those who were plantation laborers in the South.

Alaska has never received the attention from the Methodist Episcopal Church which it deserves. Now, more missionaries are

to be sent there and a general missionary appointed to superintend the field. The Highlanders of the South also are to receive such aid as will make possible local trained workers, adequate pastoral support, improved Sunday-schools, and modern buildings adapted to community service. In this field there is to be cooperation with other denominations and with the state, in order that improved living conditions may be speedily brought about.

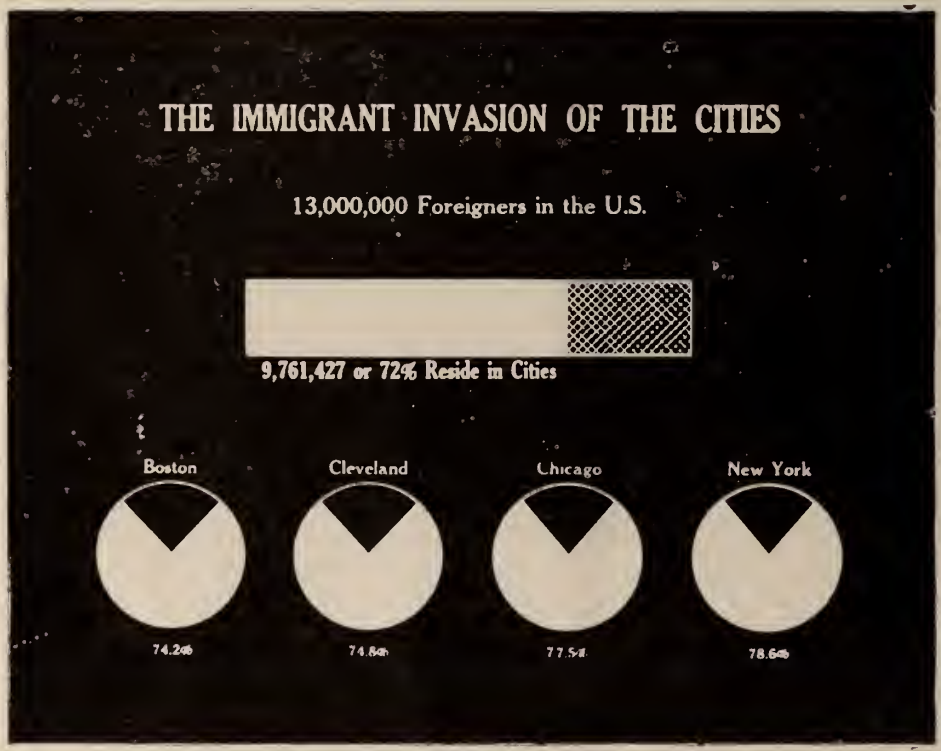
Mormonism has never been met squarely. Greater efforts are now to be made in reaching the young people in the colleges and universities, as well as the strengthening of the ministry and equipping the field with adequate and suitable buildings.

THE COLORED MIGRATION PROBLEM IN ONE CITY
A Religious Tent Meeting for Negroes from Southern States, Philadelphia, Pa.

Most of the 80,000 *Chinese* and the 100,000 *Japanese* in the United States live in the far west. The Chinese are to be sought out in the population centers, day schools provided for their children and traveling missionaries are to minister to them in the scattered rural communities. Elementary day schools will be provided for the Japanese, and aid will be given to re-establish a Christian Japanese press to counteract the influence of the strong Buddhistically inclined Japanese daily papers of the Pacific Coast. Here, as in Hawaii, the Sunday-school is an important factor, while single men are to be provided with dormitories in an attempt to solve the lodging-house problem.

Who shall speak adequately of the plans of him whom we spoke of as the "*foreigner*" until he mingled his blood with ours in the trenches? Whether he be Italian or Slav, Pole or Lithuanian, Magyar or Jew, he is with us in overwhelming numbers. And

our task is to Christianize each man, his wife and his children, keeping the best of the characteristics brought as a heritage and imparting the best of American ideals. Only where absolutely necessary will the foreign-speaking church be continued. In its place will be developed the church which ministers chiefly in English, with language pastors who can minister to those adults to whom English will always be an alien tongue. The ministry of these two types of churches will be through a program of worship, a program of religious education and a program of social uplift.



WHICH CHURCHES MUST UNITEDLY SOLVE THE CITY PROBLEM

Among the 1,500,000 Spanish-Americans of the Southwest and the other peoples who are classified as Latin-Americans, the ministry of the church must be in the language of the people. But a better type of native ministry is to be trained, capable women workers are to be provided. Better facilities in buildings, location and equipment are to be furnished.

Special attention is to be given to the downtown, transient, polyglot masses of our *cities*. In these tenement or lodging-house neighborhoods the slogan of the Centenary Home Mission Program is: "Not more churches, but better ones. The uniting of small

and dying churches in downtown districts into strong central plants adequate to meet the city's challenge." This contemplates the building of new, well-equipped churches with facilities for religious education, lectures, classes, clubs, and general recreation, and the remodelling of family churches to conform to the new program. With dormitories, clinics and day nurseries, social parlors and community laundries for working girls, and a staff of special workers, these churches will soon become centers for Americanization and training in citizenship as well as the place to which people will come to have their hopes and aspirations shaped in harmony with the purpose of Him who came to estab-

AN ATTEMPT TO SOLVE ONE FOREIGN BORN PROBLEM

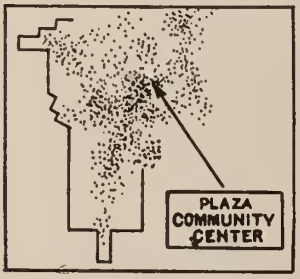
Meeting of a Russian Forum in the "Church of All Nations," New York

lish a Kingdom which should be democratic beyond any dream which the race has yet seen come true.

The initiating of a program of evangelization, religious education and social uplift is the first move to be made in English-speaking and polyglot *industrial communities.* This will be accomplished by building community churches and enlarging those already built, so that the church may fulfill both social and religious functions, besides providing vocational training, day nurseries and gymnasiums. Parish houses will be added to the old family churches and in all cases a personnel consisting of the modern type of social service expert who combines specialized training in social work with the religious spirit will be employed.

The new city program for Methodism in a word is: A great

Photo of Tuberculosis Chart
From the T. B. Association



Conditions in the Plaza and Vicinity

7 1/10% of the Children born in Los Angeles last year were Mexicans

12 1/10% of the Children who died in Los Angeles last year were Mexicans

Of the Venereal Diseases treated at the Venereal Clinic, 20% are Mexicans

Study of District Near Plaza

Character of the Population

Mexicans	Italians	Others
51 1/10%	30%	18 1/10%

Percent of Deaths from Tuberculosis

In City 17 1/10%

In District Studied 39 1/10%

Causes of Death in District

39 1/10%	26 1/10%	13 1/10%	13%	8 1/10%
Tuberculosis	Infant Diseases of Digestive Tract	Stillbirth	Pneumonia	Others

HOW ONE CHURCH IN LOS ANGELES STUDIED THE CITY PROBLEM

central downtown church, planned in equipment and staff on the broadest and strongest lines, with a preacher of the rarest ability to bring a message to the hurrying life of the city, with him a neighborhood evangelist and a director of religious education. This central church should be the headquarters of the denomination and should have under its supervision the weaker churches needed in their immediate locality. Community features and neighborhood features would characterize such a church, and the task of scientific rescue work would receive attention. One great aim is to keep the members of the suburban churches interested in the churches in the city where they used to worship and where now they earn their livelihood.

While the city, "where cross the crowded ways of life," is beginning to be recognized as the new frontier, *the old frontier* of plain and prairie is not extinct. True, the pioneers kept on to

PROJECTING THE MEXICAN PROBLEM INTO THE HOME MISSION FIELDS

the Pacific Coast, but they left much land uninhabited along the way. Twelve States, with an area of 1,259,977 square miles and a population of only 6,458,417, approximately five people to a square mile, is the frontier as defined by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Newness, movement and uncertainty mark this field. The population is constantly changing. Here the church at large is obliged to invest largely at the beginning. Community churches must be built for the miners. The single men of migratory habits who make up the population of the stockraising country must have virile traveling missionaries. In the lumber camps must be sent men who can meet the needs of men herded together in unsanitary bunkhouses, without home ties or religious life. More and better churches for more populous communities, especially in the irrigation and dry-farming sections, are demanded. And above all there must be preachers of such high caliber as will command folks of such enterprising character as to leave the established communities of the land to strike out into unbroken country for a new try at life's opportunities.

Rural life betterment is the theme of many an essayist and public speaker today. The rural church is also coming in for a greater amount of attention. Following the little groups of

pioneers westward across the Alleghenies and the Rocky Mountains, and finally to the coast, the Christian Church has pitched its tent in almost every place where a handful of settlers have made a clearing and built themselves homes. Eighty-seven per cent of the Methodist churches are in rural communities of 2,500 inhabitants or less. These communities include coal mining sections of Pennsylvania, Ohio, Illinois and the West, the iron mines of the South and North; the copper mines of Michigan; the oil fields of Oklahoma, Kansas and Texas; the coke villages and many other types of small industrial villages; fishing hamlets and lumber camps. For these there is planned a better trained ministry and such help in church building as will make the church the center of community life and influence.

Here is a home missionary program worthy a great denomination celebrating its Centenary of Missions. And it is one demanded by the times. Through it all is shot the preparation for an evangelism which knows forgiveness for sin, and service for others, that appeals to men of every tongue and manner of thinking, that provides for the taking of the Message by word of mouth and by printed page. It is a home mission program so formulated as to enable the Church to do its share of making America Christian in a manner adequate. When the Church teaches the principles of Christian democracy so that the common spiritual needs of every citizen are met in Jesus Christ, we may send forth the news to all the earth that American democracy is the answer to their cry for national foundations which will not only endure, but make better the nation from year to year.

AN EASTERN TOWN WHERE THERE ARE NO CHURCHES

Baggaley, Pennsylvania, showing the homes of coke workers. This village has a playground for the children and the houses are homelike and comfortable, but there are no Protestant churches

A Missionary Balance Sheet of the War*

BY REV. CHARLES R. WATSON, D. D., PHILADELPHIA, PA.
President of Cairo University, Egypt.

OUR greatest gains from the past four and a half years of war may lie in certain new life conceptions, of whose significance and power we now have little appreciation; and our greatest losses may ultimately appear clearly traceable to certain tragic tendencies, of which we now speak lightly, and of whose damaging power we are unconscious.

Some Missionary Losses

These are varied in character and too real to be belittled.

1. *Increased Burdens of Missionary Administration.* His would be a short memory who would forget the inconveniences, the anxieties and the tragic sufferings which belonged to the earliest days of the war, due to the stoppage of all money transmissions to the mission fields and the devious methods that had to be adopted in order to overcome these difficulties. The limitations, and in some cases the total disappearance of all passenger transportation to the mission fields, called for repeated rearrangement of routes of travel and dates of sailing. More serious still was the complete stoppage of freight transportation, leaving certain missions, such as those in Africa, without resources which were essential, not merely to work, but to life itself. Nor is it difficult to recall the endless negotiations for passports and for special permits to enter mission fields. Then came the stoppage of the use of all cable codes and delays in cable messages. The loss of mails through submarine attacks led to duplicate and triplicate copies being required of important letters. With the entrance of America into the war came the trying problems of military exemptions and the increase in rates of exchange, which generally produced deficits in missionary treasuries.

2. *Interruption of Missionary Work in Many Fields.* The most conspicuous sufferer among American agencies has been perhaps the American Board, whose work in Balkan and Turkish territory was so extensive. But other mission boards also found their work caught in the maelstrom of the war, as the Northern Presbyterians in Syria, the Methodists in North Africa, the Reformed Church in the Persian Gulf, the Presbyterians in Persia and in West Africa. Who can estimate the spiritual harvests that are forever lost, either because the seed was not sown during

* Selections from an address at the Foreign Missions Conference, New Haven.

these difficult years, or because the ripening grain could not be gathered by reason of disturbed conditions. Of over 150 missionaries of the American Board in Asia Minor, some 50 remained in the country throughout the war. But the period of the war marked more than the suspension of two-thirds of that noble work, for during this period fully one-half of the Armenian race in the Ottoman Empire perished, and over two million Moslems died through famine and disease, brought upon them by their own mad rulers.

3. *Heavy Burdens Borne by Missionaries.* There was the burden due to the high cost of living. In Egypt, coal, ordinarily $10 a ton, rose to $70 a ton. In Japan, flour of the poorest qualities commanded $12 a barrel. On the Pacific, freight rates increased 300 per cent and even 400 per cent. In all mission fields, servants (an economy, not a luxury, of the missionary's life) became hard to keep and harder yet to get. As one missionary remarked,—"I have not been able to do one piece of really constructive work in a year, simply because I cannot get servants. I am just about reduced to an errand boy, and we cannot help it."

To the high cost of living was added the high cost of missionary operations, usually with a budget which allowed no margin for such increased cost. Missionaries have carried enormous cares because of native workers leaving the missionary service, not through love of money, but simply because the higher cost of living made it necessary for them to seek employment where a living wage was offered. Building operations became difficult and even impossible.

The missionary also experienced no slight hardship because of the difficulties of travel to the home land. Missionaries in the Near East, for example, were no longer permitted to come by way of the Mediterranean, but had to take the long route, three quarters of the way around the earth via the Pacific, to reach the home land. Added to this were strain and anxiety due to perils of submarines. But because of the increased cost and the longer journeys necessary to reach the home-land, many missionaries remained longer at their posts, imposing thus undue strain upon their physical and nervous resources.

In many instances, also, the war added directly to the burdens of the missionaries by setting before them opportunities for war service. In many mission fields the presence of allied armies and the vision of the choice youth of these lands going to moral destruction because of their heathen environment, constituted so strong an appeal that missionaries gave themselves with abandonment to the service of such troops. In other fields devastated by the war, as in Persia, Syria and Armenia, great

relief movements swung upon the hinges of the life and service of the foreign missionary.

4. *Total Elimination of German Missions.* We recall the emphasis placed by the great Edinburgh Conference on the unity of the missionary enterprise and we remember also the sessions in which representatives of the German missionary movement set forth before us the distinctive contribution which German missions might make to the world's foreign missionary movement. It develops, therefore, a sense of tragedy to see the elimination of the greater part of the work of 21 different German missionary societies, whose field activities were in the main brought to an end by this war. The activities of over 900 men missionaries and some 350 unmarried women missionaries, approximately 1250 workers in all, were suddenly brought to an end. The stream of German missionary giving, approximating one and one half million dollars a year was thus checked, and a great host of baptized native Christians, over 385,000, not counting hundreds of thousands of adherents, were either left unshepherded or given only that inadequate care which the generosity of adjoining allied missions might contribute.

5. *Moral Odium of War in Non-Christian Eyes.* In the opening days of the war Japanese Christians and missionaries testified that the war had made it more difficult to commend the gospel of Jesus Christ in Japan, because in that country the national aspects of any religion bulk large and Christianity had seemingly failed in its national aspects. Dr. Barton has reported how a Mohammedan, preaching 20 days after the war broke out, in the Mosque of St. Sophia at Constantinople, congratulated his Mohammedan hearers that 20 millions of Christians in Europe were cutting each other's throats, and he prayed that their number might increase. He said, "That is Christian civilization," and added, "We spit in the face of such civilization."

Such was the moral odium attaching to the war in places removed from the scene of action. But more serious was the moral odium in the lives of those who were brought into the midst of the conflict. There is a touch of pathos in the reply made by a group of Malagasies—members of the French Mission in Madagascar, who came over in labor battalions to France—as they responded to an address of welcome given to them on the occasion of their visit to Paris, "Ten months have we been in France and we have seen no Protestant Church nor met a Christian church member."

6. *The Weakening of the Sense of Christianity's Distinctive Character and Value.* Has not the war led us to deal with certain elemental qualities of human nature in respect to which

Christianity has seemed to have no distinctive contribution to make? Have not the splendid fighting qualities of many non-Christian and almost savage fighting units somehow unconsciously created the impression upon many that the great fundamental qualities of courage, devotion and sacrifice are not exclusively nor even distinctively the fruitage of Christianity?

Some Gains Due to the War

But if our losses have been serious, we believe that our gains have been greater. It was expected that the war would result in the reduction of the financial resources of the Mission Boards. Quite the opposite proved to be the actual experience, and the record of contributions to Foreign Missions from the United States runs, in round numbers, as follows:

For 1915, $16,000,000; for 1916, $17,000,000; for 1917, $19,000,000; for 1918, $20,700,000.

It is also probably safe to say that in nine-tenths of the mission fields, foreign missionary work not merely continued, but found itself with increased opportunity for service and a deepened interest in the message of Christianity to non-Christian life. Again, where some have deplored the lack of foreign workers by their withdrawal owing to war conditions, others have been able to point out that the very withdrawal of these foreign workers has proved an unexpected blessing for the work in the development of native leaders, and in placing upon them responsibilities which either the foreign worker had been reluctant to share with them, or the native worker had been loath to assume. With reference to the lapse of German missionary activities, the sense of loss can be slightly diminished by observing the different ways in which these activities have been either continued or their results conserved by others.

Then as to the moral odium, which is supposed to attach to the breaking out of war between nominally Christian nations. As we look back we find that whereas in the early days of the war the minds of Christian men were disturbed by the thought of war, as the weeks passed and they recognized the enormous moral issues that were involved in the great struggle, it became a very general experience that Christian men did not feel so much that participation in the war was a contradiction to Christianity, as that it was Christianity itself functioning through the service of the Christian soldier in the only way in which Christianity could function when it stood in the presence of an on-rushing, physical force which had loaned itself to the support of evil principles.

1. *New Political Situations.* We will do well to speak modestly and with reserve as to future political situations, but, perchance,

the following points may be set forth as altogether probable, and if realized they will constitute missionary gains.

(1). As we recall the rivers of blood that have been running, the sorrowful and steadily decimated processions of Armenian exiles, then, as we recall that the brutalities, the massacres, the robberies, the travesties of justice which have marked this war period, are only the fruitage of a tree that has borne none other than evil fruit in all its history, the overthrow of Turkish rule and power which results from this war, must be regarded as a gain, not merely to missions, but to humanity, a gain whose importance no human words can describe.

(2). The war has also produced a rapprochement between the French people and the Anglo-Saxon race, between France and both Great Britain and America. The missionary significance of such friendship may be appreciated when we remember that across the years, American and Anglo-Saxon missionary efforts generally have been excluded from French Colonies, and French Colonies represent the major portion of the unoccupied mission field of the world. This spirit of international friendliness will call for very wise cultivation, but the war has given it an historical foundation, upon which we may build much of missionary opportunity and liberty, providing we build wisely.

(3). We must also name the new emphasis laid upon national trusteeship for Colonies and subject races. The new emphasis laid upon this conception amounts almost to the formulating of a new conception of colonial policy which will aim, not at the exploitation of subject races, but at their development. This is none other than the missionary principle applied to national and political life. In proportion as this conception dominates colonial policies, it will become possible for the missionary, whether as doctor, educator, preacher or social reformer, to be a fellow-worker with the political authorities in the development of subject races.

2. *The Spirit of Unity.* The war has advanced the unification of the world along physical and material lines by developing as never before, a means of communication which binds together peoples separated by either land or sea. Distance has been to a great extent annihilated. The wireless promises to become a commercial convenience by the elimination of the disturbing element called static. The development of aeroplanes, resulting in quite ordinary and commonplace journeys from England to the Continent, and more startling journeys as from Egypt to India, is full of significance for the future, especially in opening up such inaccessible sections of the world as are found in Africa.

The war has also emphasized unity for the human race. It has gone far toward removing those national barriers and that national aloofness which were so great a hindrance to the missionary spirit. This war has carried America overseas and never again will America be satisfied with a purely American horizon. It is easy now to talk about our missionary obligations to the most distant parts of the earth, because the nation as a whole has accepted the principle of world relationships and world obligations. If the war has made this rich contribution to the life of the United States, its contribution along this same line to the nations of Europe and particularly to the non-Christian peoples of Africa and Asia, must not be belittled.

The sense of unity has also penetrated the religious and ecclesiastical life of our country. Incidents that are numerous and deeply touching tell how religious and sectarian differences became so reduced that Jew ministered to Roman Catholic, and Roman Catholic to Protestant and Protestant to both, each finding in the other much of common ground in a consciousness of God's presence, a sense of dependence upon Him, a recognition of His nearness in the midst of danger and death, and a common loyalty to ideals of unselfishness, moral character and sacrifice.

The effect of this process of unification has been enormous upon the thought life of the country, and when the longer roads between these widely differing religious positions could be traversed, it has not been unthinkable that the infinitely shorter distances between Presbyterianism and Methodism, between Congregationalism and Anglicanism and all the rest of our Protestant divisions could be spanned by those who with love and prayer, with forbearance and tact, will endeavor to find a way for the realization of Christian unity.

3. *The Spirit of Service and of Sacrifice.* The spirit of unselfish service became the law of common life. With the advent of the war, suddenly, as by magic, the law of unselfishness for which the missionary enterprise had so long borne witness, became the common practise of the world. Where once it was irritating to business circles to have philanthropic proposals leave the rather small worlds in which they have been given birth, and the brazen statement that "business is business" was supposed to set the money earning powers of men free from all claims to generosity, the war somehow changed all that. Dollar-a-year appointments became respectable, almost popular; corporations found it quite business-like to vote contributions to the Red Cross and the Y. M. C. A.; firms readjusted the work of their staffs to set some major member and numerous minor members of the firm free for unremunerative war service, while the rest "carried on", each man with a double load; Congress

found it constitutional to vote $100,000,000 to relief work; the public rallied to appeal after appeal for all the varied forms of war service, until an aggregate of a thousand million dollars is estimated to have been freely contributed to such causes. Nor did men stop with money; life itself was poured out like water. The Allied dead number over five million of the cream of these nations; and this takes no reckoning of lives laid down in like spirit and often much more sacrificingly by those who belonged to civilian classes—whose measure of courage in carrying increased burdens, and of sacrifice in making constant self denials, yielded to them also the crown of death. So, as some one has put it, we have come to realize "the undreamed-of resources and splendor of even ordinary human nature, when touched by sacrifice into fire. And so we have discovered, too, our own past mistake—the common mistake of the majority of modern Christians—that of asking of men, in Christ's Name, not too much but too little."

This spirit of service and of sacrifice has made the missionary program, infinitely costly as it is, seem reasonable and possible as never before the War.

There are other gains that suggest themselves as issuing from the great struggle: the new note of reality in all that concerns the word religion; the wider and deeper interpretation of the message of Christianity to human life; the relization that Christianity must be applied to national and international life as well as to individual life. These and many other gains could be mentioned, but those which have been reviewed suffice to establish the fact that our gains are greater than our losses and that the year 1919 marks a *new* year among the years of modern history.

The deepest lesson of our survey of the war period lies, however, not in regarding the crisis as past, nor in judging that we have reached the end of the business and that the books may be balanced and we may comfort ourselves with any slight excess of gains over losses. On the contrary, the real crisis lies ahead. Peace will bring more severe testing of our national life, of our civilization and of Christianity itself, than any days of war placed upon them. Highly as we may prize the purifying and challenging processes of the war, as E. A. Burroughs has so well said: "By all the laws and experiences of the higher life in the individual, we know that this better world will not come of itself. It will have to be fought for. The kind of world that emerges after the war will depend on the extent to which God comes in to overrule the evil; and that, in turn, on the extent to which our faith releases His power."

Missionary Bible Studies

By Rev. Samuel M. Zwemer, D. D. Cairo, Egypt

CHRISTIANITY REVEALED IN THE GREAT COMMISSION

"And Jesus came and spake unto them, saying: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matthew 28:18-20

THE four Gospels give the last command of Christ as the Magna Charta, the "marching orders," Divine program and authority for the missionary task.

The distinction

Mat. 28.18-20	— Why we are to go	"All power is given unto Me"
Mark 16:15	— To whom to go	"Every Creature"
Luke 24:47-49	— Order of going	"Beginning at Jerusalem"
John 20:21	— Spirit of messenger	"As My Father hath sent Me"

In Matthew's account of the Apostolic Commission to the pioneers of the world-wide program—we have in germ the whole character of Christianity. It is to dominate the world because:

I. *It is final and absolute.* "All authority hath been given unto me in Heaven and on earth." Jesus Christ is—The Only Saviour; The Perfect Saviour; The All-powerful Saviour. Son of Man—Son of God.

II. *It is vital and aggressive.* "Go Ye." They went. Apostles. Mediaeval Missions; Raymund Lull; Modern Missions; Wm. Carey, etc.

III. *It is universal.* "Into all the World." Twelve men on a mountain in Galilee.

One century later		— Jerusalem to Spain
Five centuries later		— conquered Europe
Fourteen	" "	— crossed Atlantic
Eighteen	" "	— belted globe
Nineteen	" "	— occupied all lands
Twenty	" "	— Christianizing all Nations

IV. *It is Trinitarian.* "Baptizing *into* the name (One) of the Father, and of the Son and of the Holy Spirit,"(three persons)—So it has been interpreted in the Gospels, Epistles, Apocalypse and Church Councils.

V. *It is Ethical.* The precepts and example of Christ give the highest ideals, highest motives. ("Teaching them to observe whatsoever I have commanded you.")

VI. *It is Triumphant.* ("Lo, I am with you . . . ") All the non-Christian religions mourn the absence of their leaders and founders. But Christ lives, reigns and will return.

DEVELOPING NEW ERA LEADERS IN MEXICO
A Class in the Educational Department of the Young Men's Christian Association, Mexico City

Working in Mexico Under Difficulties

BY WALTER C. TAYLOR, MEXICO CITY
Secretary of the Young Men's Christian Association

THE past few years have been full of difficult experiences to the Young Men's Christian Association of Mexico City. With its building bombarded and nearly ruined in 1913, with so many changes in the government that a long period of continued occupation by one faction appeared to be an impossibility, and with the constant necessity of changing dues and room rents to keep pace with the ever changing medium of exchange, the Association like many business enterprises, had frequent causes for discouragement. But the workers have been the friends of all Mexicans and its supporters have remained loyal, so that today it stands as a great example of international brotherhood and Christian unity in Mexico. Never before has it been so popular; never

before has it been supported so generously by the contributing public; never before have so many men enlisted in its ranks because of its moral and religious program.

A year ago, in the face of business conditions that seemed almost impossible, the Association raised $20,000 for new equipment and improvements. President Carranza, gave $2,000 (pesos), General Obregon contributed five hundred pesos, other government officials gave smaller amounts, and Spanish and Mexican business houses also contributed liberally. The budget for 1917 was over $75,000 (pesos). Many of the large business houses are assisting their employees in the payment of their dues, and Mexican business men as never before are making use of the Association's equipment.

Last February the Mexico City Association, cooperating with the churches, held what was probably the first "Father and Son Banquet" ever held in Mexico. One hundred and eighty-six fathers and sons were present. The guest of honor was Alberto J. Pani, Minister of Commerce and Industry in President Carranza's cabinet. The principal address was made by Prof. Andrés Osuna, at that time head of the department of Education for the Federal District, and more recently elected provisional governor of the State of Tamaulipas. The toasts, given by members of the boys' department, would have done credit to the brightest high school boys in the United States. The following telegram, which was sent the next day by Mr. Paul to Dr. John R. Mott, indicates the impression which this occasion made:

"I was the guest last night of Y. M. C. A. at successful father and son banquet and congratulate you on splendid results of your noble work here, hoping that you will extend it more and more in my country and throughout the world for the advancement of the highest ideals which men of good will everywhere so earnestly desire. Accept kindest regards and sincere esteem from yours very sincerely, A. J. Pani."

The best people of Mexico, are manifesting a great interest in all efforts to uplift the manhood of the country.

Physical Education for Mexicans

One of the encouraging signs of the times in Mexico today is the interest in physical education. This is manifested in athletic clubs for the promotion of football, baseball and tennis, organized throughout the country. Educational leaders, like Professor Osuna and Professor Sáenz, director of the Preparatory School, are promoting physical education in the schools with great energy and efficiency. The physical director of the Y. M. C. A. has been appointed director of physical education in the Preparatory School, and many of the young men that have been trained in the Association are assisting him. At the annual physical exhibition given by the leaders' corps of the Association in the month of

April, more than 1,000 people were present, and the event was given more space in the daily papers the following morning than the European war. This leaders' corps, composed of eighteen of the finest young men to be found in the City of Mexico, is the pride of the Association. Not one member of the corps uses tobacco or intoxicants, a fact which makes the group a distinctive one indeed for Mexico.

Are Mexican Young Men Interested in Religion?

If by religion one means the traditions and formulae of the Church that has dominated Mexico for the past four hundred years, the above question must be answered in the negative. If by religion is meant Christian life and a man's relation to the Kingdom of God, the answer is decidedly in the affirmative. The Y. M. C. A. has attempted to show that Christianity, rightly interpreted, appeals to the vigor and activity of youth. Young men

IMPROVING THE BODIES AND ESPRIT DE CORPS OF MEXICAN YOUNG MEN

A gymnasium class in the Y. M. C. A. in Mexico City

are showing more and more a vital interest in the Christianity that can be carried into an athletic contest or a business transaction and help a man to keep square and clean. Moreover, the young men are beginning to turn their eyes toward evangelical churches, for they recognize that the message of the Association is also the message of the Church. Groups of young men can be seen going from the Y. M. C. A. building on Sunday mornings to the churches, a thing absolutely new in the history of the Association in Mexico. It is not to be understood, of course, that crowds of young men are flocking toward the churches, but key men are gathering round them their closest companions and are making an effort to learn more about the real Christ. The assembly hall of the Association, holding some three hundred persons, is well filled every Sunday afternoon, to listen to educational, moral and

religious addresses. Among the speakers have been pastors of the native churches and the President of the Union Evangelical Seminary, whose messages have held the attention of the young men better than those of any other speakers.

The greatest problem of the Association in Mexico, like the greatest problem of every missionary enterprise, is that of leadership. A training center has been established by the Mexico City Association and an attempt is being made to send two men to the States each year for training in the Springfield and Chicago Association colleges. Already this plan has begun to show results.

Extension of the Association Movement

Last March, Mr. Richard Williamson, in charge of the national work in Mexico, visited Tampico under instructions from the International Committee, to investigate the possibilities of opening a branch in that city. At a meeting of some forty representatives of the leading oil companies, more than $12,000 U. S. currency was subscribed, and within ten days a total of more than $26,000 was secured for leasing and equipping a suitable building. The Association is now established in that place, where hundreds of young men, chiefly Americans and English, will have the social and physical privileges so much needed. These young men were engaged in an industry absolutely vital to the prosecution of the war, and the Association in that city may truly be considered a part of the great war work. In Chihuahua the Association has been carrying forward its work during the past two years with no trained secretary on the field, and the Association in Monterey has recently been reorganized. Calls are coming from a dozen or more cities throughout the country for the Association to open up its work. Lack of leaders is the only obstacle to rapid and extensive expansion of the movement.

Many people ask: "How has the Association been able to maintain its work in Mexico through all the revolutionary times?" In the words of a recent member of the Board: "The only explanation is that through the fifteen years since the Association was founded in Mexico it has made good." It has kept persistently at the task of working for young men. When its building was blown to pieces, it proceeded immediately to make the necessary repairs in order that its work might continue without interruption. Its contributors have not forsaken it because they know that its work is indispensable, just as the efforts of all branches of the Christian Church are indispensable if Mexico is to be won for the Kingdom.

Have Conditions Improved in Mexico

By Alice J. McClelland, San Angel, Mexico

As we read in the morning paper of a particularly horrible bandit attack on a passenger train my companion asked: "Do you think that Mexico is any better off than when Diaz was in power?" I hesitated, prospecting around in my mind for something witty to say, and then answered, "That is not a fair question. Comparisons are still odious, as they were in Shakespeare's day."

The time before the revolution and the present are so different that comparison is impossible. The Diaz government was impossible and could stand no longer. The present government is not impossible and I find no one on the ground who can think of any Mexican who would do better than the present head of the government. Now that we are able to contemplate Russia after the collapse of an absolute despotism, we see how much worse Mexico might be. Men without Christian morals can not be expected to govern unselfishly for the good of humanity. But we may compare the conditions under which missionaries now work with those before the revolution.

When the first missionaries came to Mexico they faced physical danger at every turn and expected nothing else. The country was wild and fanatical. The missionary took his life in his hand and went ahead where duty called him, regardless of peril. But later there came a time when "Don Porfirio" made Mexico a playground for tourists and one could travel from one end of the country to the other as safely as in the United States. Fanaticism broke down in a large measure and the missionary was safe to preach or to teach wherever he chose.

Then, after fifteen years or so of security missionary history reversed, for Mexico reverted to type. The heathenism which had been covered up with a gloss of civilization came to the surface and has been in plain sight ever since. From being a paradise for tourists it has come to be a country where no one ever travels for pleasure. The missionary travels when his work demands it, but he takes his life in his hand every time he boards a train, regardless of peril, as did his first predecessors.

Another change, due to these same disturbed conditions, is the concentration of the work in the cities, and the abandoning of what was before known as "field work." Our "field" men formerly kept horses and some kind of vehicles to travel to the ranches, far from the more populated centers. In these days

of bandits a horse is anybody's property, as soon as it gets outside the city limits. A foreigner, especially an American, is liable to be kidnapped and held for ransom, if he ventures far from the city. Not long ago when a missionary nurse was leaving the town for the city a man tried to drag her off the platform of the Pullman car, as the train was starting. She managed to push him off the train.

The cost of living has made another difference in our work. In days gone by the missionary in Mexico could live in comfort on a salary which seemed small to people at home. Now living is higher that in the States, and yet very few salaries have been increased. Naturally the cost of all the mission work has advanced accordingly. Appropriations for schools which were ample before the change are now so small that the schools can barely exist on them, and improvement is out of the question. The missionaries are burdened with the scarcity of funds, almost to the point of despair. The principal of one school said the other day that she thought she would suggest to the mission that they close the school for one year and ask the Board to use the appropriation to get the equipment into something like order. This shortness of funds exists in spite of the fact that the Mexicans themselves pay many times as much as they formerly did for school tuition and board. Antiquated text-books and equipment continue to serve, because there is no money to buy anything new. Food and household supplies have increased from one hundred to four hundred per cent in price. Coffee is the only article which has fallen in price. A bath is the only one which remains the same, but soap has risen 300 per cent.

But the changes are not all for the worse. The awakening which the revolution brought has created a great demand for instruction both secular and religious. Fanaticism has practically disappeared and everywhere there is a welcome for the Bible and Christian literature. Protestant churches are better attended than ever before and all our schools are full. In the schools of many cities there is getting to be a good sprinkling of Protestant teachers and they are making their influence for righteousness felt. Many believe we are on the eve of a great spiritual harvest.

We are also debtors to the revolution for much of the increase of cooperation among the different denominations sustaining mission work in Mexico. The "Cincinnati Plan" for the redistribution of the territory among the different missions has been carried out to a large extent, the Union Evangelical Seminary for the training of ministers is in successful operation, and further plans for closer cooperation are being carried out.

We expect financial and political conditions to improve now that the world war is over, but we do not squander our present

opportunity hoping for better times. We are convinced that Protestant Christianity is Mexico's only hope, and that we must accept the present conditions until Christianity is strong enough to furnish statesmen. No one wishes for another dictatorship, even for the sake of security. Some progress has been made in the matter of statesmen, since Sr. Andrés Osuna has been made governor of the State of Tamaulipas. Prof. Moisés Sáinz, at the head of the government high school in Mexico City is another Protestant who stands on his own merits and commands universal respect.

MEXICAN OBJECTS OF VENERATION

The pacification of the outlying districts may be brought about by evangelization. We must go out as the first missionaries did, with our lives in God's keeping. Perhaps missionaries have grown timid about facing physical danger, and Boards do not want to invest money in property that may belong to them or to the Mexican Government or may go up in smoke from a bandit's match. More risk will have to be taken in the matter of property, and if missionaries of the John G. Paton type are necessary to evangelize Mexico, we may secure them from the brave soldier boys who come back from France. At any rate in some way, by the power of God, and the sacrificial service of missionaries, Mexico must be evangelized.

The Sufferings of Missionaries in Persia

THE JOURNAL OF REV. FREDERICK N. JESSUP, TABRIZ, PERSIA

The following extracts are taken from the private journal of Rev. Fred'k N. Jessup, a missionary of the Presbyterian Board in Tabriz, Persia. Mr. Jessup tells his story in a matter of fact way, without any attempt to depict all the horrors of the situation. His account of the imprisonment, the murders, attempted abductions of American women, and other experiences reveal, however, the courage of the little band, their heroic service and the sufferings they endured. Surely these noble men and women and the people for whom they are giving their lives deserve the most loyal support and most earnest prayers of Christians who are safely enjoying the security and comforts of the home land.—*Editor.*

November 1, 1918.

WHILE the Spanish Minister was here (in Tabriz) he acceded to the request of the Turks to allow them to use our house and the school buildings for a couple of weeks for some of their doctors. We protested but he assured us it was the best thing and that it would insure our own persons from being molested, and the property would be returned in as good condition as when occupied. The result was that on Sept. 8th, the day after the first party of Turks went out, Doctor Vanneman and I were arrested.. I was just starting for church when the word came that the "commandant" was coming to see us. In came the commander of the city troops and several other officers, the new "agala begt" and one or two Persian police. Instead of a call, as we supposed, they demanded to see the doctor's papers. They got all the doctor's letters from his family for the last five years. Then they said we were to come with them for five minutes to the Commandant's house. As it was time for church and they were expecting me to preach, we debated about going, but decided the best thing was to go, as there was little likelihood that the consul would be of any assistance then.

We were taken to a big house and put in an empty upstairs room. They said that we had better send home for some lunch, so we did. Meanwhile Mugerdoon, the dentist, was also brought in, and in the afternoon the two Armenian lawyers, B. Sedrak Awakian and B. Alexan, and at sunset Mr. Kavalsky.

As afternoon wore on they told us we had better send for bedding as we would spend the night there, so we sent for kindergarten tables on which we put our mattresses. Later we got a couple of tables and a lamp and little by little accumulated a bath tub, watering pot, washbowl, and other property. At first, expecting every day to be taken to Agoom baghe (Persian Cossack quarters taken by the Turks for barracks) to be examined, or to be set at liberty, we were chary of getting many things together.

We were all six of us in one room. The Armenians were charged with making bombs, Kavalsky with running a wireless, and against us was formed no charge. The Armenians knew some of the petty officers living in the building and we got acquainted with each other and had reading and talking and games and blessings and prayers and lots of callers. Every day the wives of our four comrades came to call and we shared all our meals. So the first days were very cheerful.

Relief Funds in Danger

Tuesday evening some officers of the head Pasha came to interrogate the doctor. They put their heads together and very solemnly in Osmanli Turkish asked questions. The young officer repeated in French, I translated into English, and the doctor replied in English, and it went back into French and Turkish, or sometimes I corrected when he did not translate correctly. After asking questions about the hospital and missionary force, and whether he had journeyed in Persia, etc., at last they whispered to each other, "Let us come to the point." So they asked if he did not have some other work than being doctor, the point being to get him to say he was treasurer of the Relief Work. Then they asked how much money had been spent and how much was now on hand, and where it was? The doctor told them of the money in the Bazaar at the bankers. That was absolutely the entire investigation, nothing more for six weeks. They tried hard to get the money from the Persian bankers, who naturally refused to pay without an order from Dr. Vanneman.

Meanwhile our companions were being released; Kavalsky on Wednesday and the others on Thursday. The same day a Persian banker was brought and put in with us a few days and on Friday, Mirza Ali Khan of the British Consulate. He was quite scared and sick, but was released before we were.

For the first week or so we had many visitors and our fellow jail-birds on being released showed us many kind attentions, sending us meals and samovars and tea and fruit and coming to call. The bishop and chief men called on the German consul and governor and Turks, and tried to get us released. Persian doctors made representations to the Crown Prince. A paper was gotten up and signed by 200 prominent people, saying the Persians had nothing against us and that we were guiltless. The American consul too wrote notes and made calls, but nothing came of it all.

After about two weeks our jailors became stricter about admitting callers and after three weeks the regiment whose men were in our yard was sent forward and a new set of officers and men came. Then we were subjected to the indignity of having a

sentinel put outside our door with gun and bayonet and every hour as the guards changed they looked in to see we had not escaped. For the last three weeks we never went outside that door. For the whole 44 days I never descended to the first story nor set my feet on mother earth. It was quite like a long sea voyage, pacing our floor for exercise and playing quoits from day to day; and the rest of the time reading, sleeping and eating!

The last three weeks we saw practically no one but our jailers and settled down to regular habits: Reading all day and either reading or playing dominoes at night. Arose about 6, cold bath, breakfast at 7, a long morning of reading—Bible, Gibbon's Rome and some Commentary. Afternoon, more Gibbon, and then some novel. Evening, Bible, Commentary, novel and bed at nine. I practically finished four volumes of Gibbon, read at least half of the Bible and went over Ottman's book on Revelation and Gordon's little book on Christ's second coming nearly twice, besides re-reading quantities of novels. The last few weeks were really profitable.

From time to time we heard rumors that we would be deported to Kars, or Aleppo or Constantinople, but as we couldn't do anything we did not worry.

After we had been under arrest about two weeks M. Fransen gave permission to the Turks again to enter our house and school grounds. He said it was for two days and that he hoped thereby to secure our release. The result has been to do a great deal of damage to the property—our stable yard was stripped clean of doors, windows and frames, and many other acts of vandalism were committed—and I know not *what* damage to our house and the schools for the Turks are still there. But they have stolen some 40 kharvars (20 tons) of school wood, burned platforms, etc., and made the whole place filthy.

The 13th of October, Sunday, we heard that the Urumia missionaries were being brought over. The next day they arrived and were put into the Russian Bebk garden. They were allowed to go out into the garden and even cross to the Bank President's garden, so were freer than we. They have had a terrible time. The flight of the eighty-five thousand Christians from Urumia took place only a few hours before the Turks entered Urumia. The Shedds left only three hourse before the Turks and Kurds arrived. All the other missionaries stayed. Miss Schoebel wished very much to go, but there was no one to accompany her so she stayed to die of pernicious malaria.

On the arrival of Kurds and Turks *together,* Drs. Packard and Ellis were in the city property and the others at the "College." The doctors were able very early to see a commander

who made his headquarters in our city property, and to get him to send guards to the "College," the orphanage and the Catholic Mission. But at the orphanage Kurds and some Turks entered, looted the front buildings and then went to the back where the Pflaumers, Miss Bridges and the orphans were. A Kurd tried to carry off Miss Bridges. Mr. and Mrs. Pflaumer held her by the arms to keep her. At last a Turkish officer said, "We will have to kill him," and they fired a couple of shots into him as he was holding Miss Bridges, so that her clothes were drenched with his blood. The Kurd then carried Miss Bridges off to the gate and was just putting her on his horse with the loot when other Turkish officers arrived and stopped him. The two ladies were taken to the commanders and some days later sent to the "College" where all the missionaries were. There was a time when it seemed that Mr. Richards and Dr. Dodd would be killed and at least Mrs. Richards carried off. Three Kurds entered the room where the ladies were, snatched rings off their fingers, carried Richards into the next room where they threatened to shoot him because he could not open the safes, and another started to carry off Mrs. Richards. But they were deterred by Kurdish refugees who had been fed and well treated at the hospital. The guards arrived before any murder was done.

Murder and Looting

At the Catholic Mission, where some 600 refugees from Salmas and Urumia were, Persian Moslems entered from one side while the Turkish guards were supposed to be guarding the property, shot down Monseigneur Sontag, the bishop, and another priest, and massacred all the Christians and refugees by clubbing and stoning and with daggers. Only one or two women escaped. The leader was Arshad-i-Humayoon, who with some twelve of his men spent nearly five months at the Bishop's last winter, being protected by him from certain death at the hands of the Armenian and Jelco leaders. His return was the assassination of his benefactor.

The city property at Urumia was all looted. At the "College" the Turks took over the hospital and filled the grounds with soldiers and the buildings with sick. Besides that there were many sick Christians. All the missionaries' horses and carriages were taken. The crowding and the polluting of the air and water resulted in almost every one of them being sick and in Miss Schoebel's death. John Mooshie, one of the ablest of the Syrian workers was sick in his home and murdered in his bed. He was a graduate of Colgate University. Dr. Israel was hung.

On October 8 the missionaries were told to get ready to come to Tabriz at once. Finally, they got three hours' notice

to get ready, but, of course, could take very few of the most essential things. These were packed with them on the auto truck, and they were taken to the lake, where that night fifty persons, Americans, Turks and Persian prisoners were crowded into a room some 20 by 10 feet. Next they were jammed between the decks into a barge and brought to Sharraf Khanah and thence to Tabriz. They had to leave their houses open and all their goods; and I suppose long ere this not a thing has remained of all they own.

We were freed October 22nd, and I immediately set to work to get ready our only available property, the girls' school. By Wednesday night we had the ladies' residence and the old residence portion of the main building cleaned, carpeted and partially furnished. Thursday the Packards moved into the residence proper and the Ellises into the school building.

November 10th.

The three weeks since getting out of jail have been one perpetual jump; getting places and things ready for the Urumia missionaries, seeing quantities of visitors, trying to do something for the deluge of poor hungry people who had just been waiting for us to get out of prison in hopes of my being able to supply them with help. It is pitiful. And to have to turn away so many and to give such a pittance to those we do help, because of lack of funds and the way to get more until the roads open up and business is resumed, is heartrending. It makes one ashamed to be eating when so many are starving. I regularly give out money and interview the poor on Fridays, but other days and all the time they are coming to me for help and with pitiful stories. Last week I estimated the money should have reached about 1200 Tomans, but a great many more have to be turned away. Yet this is but a drop in the bucket to what ought to be done.

At *last*, on November 5, the last soldiers went, taking with them the mule and the woman they had kept in two adjoining rooms of the school, and leaving behind them many evidences of their stay. In our own house all the shelves and woodwork the soldiers could get hold of were smashed and burned. In the stable yard, doors, windows and their frames, and even some of the roofs were torn down and burned. In the school, doors and windows and all shelving besides most of our firewood are gone.

Things were in a filthy condition. Our own house will need to be rewhitened throughout and floors repaired or remade and in some cases the existing woodwork and plastering torn out in the hope of getting cleanliness. However, it might have been worse and we can't be too thankful that they didn't stay on till winter, for then all the trees and all the wood work would have gone! While we were "jugged," Dr. Vanneman's dining-room,

where the Gifford's, Wells' and Flemings' things are stored, was broken into and all bureaus and desks broken open and ransacked in search of treasure apparently. The Pittmans have lost all their earthly goods, save perhaps a bedstead, and the others whatsoever they had left in the hospital compound.

The Urumia missionaries will stay here this winter. They can hardly do otherwise, having lost all their possessions, and to return to Urumia now, to a wasted, famine-stricken and desolated region, to houses and larders looted, with no furniture or bedding or food at the opening of winter would seem ill-advised. Besides the roads are not safe yet for travel and no one knows when they will be. When they are, one at least, probably Dr. Ellis, wants to go over to see what can be done for relief and what has become of the mission property.

One thing is very noticeable and touching, and that has been the general cordiality of the people to Doctor Vanneman and myself upon our release. I have never seen the Armenians so cordial and people whom I have never known have expressed pleasure at our release. Many Moslems also tell how they have prayed for us during our period of arrest. Dr. Vanneman's enforced stop from work was felt all over the city by the sick and their friends.

There is no way as yet to communicate with you, for the telegraph wires are down, the Shahsavans on a rampage between Basminch and Zenjan.

November 17th.

News from America. Dr. Dodd's father was going on a medical commission or unit to the Holy Land and Wilfred Post might join them in June. Mrs. Packard has heard of the death of her father a year ago last October. Dr. Yonatan of Soujboulak arrived a couple of days ago disguised as a Koord. He had taken refuge in a Koordish village for three months. His property and dispensary in Soujboulak had been destroyed by the Turks. Dr. Yoel of Maragha was seized by Munir Bey, the notorious commander-in-charge when our hospital was looted. He was carried to Benab, put in stocks for a short time and later freed from them. He was threatened with being carried to Khoi for court-martial on charges of communicating with the enemy, but was offered his freedom on payment of 500 Liras. He finally got off with the payment of 210 Liras and 50 tomans in bribes. In Khoi lately six Armenian men who had escaped and taken refuge in the mountains were discovered and massacred under orders from the Turks, they say. The condition of the remaining Armenian women and children is pitiable.

The Outlook Among Turkish Moslems

BY REV. HENRY H. RIGGS, HARPOOT, ASIA MINOR

THE most striking and obvious change brought by the war in the missionary situation in Turkey is the advent of religious liberty. Hitherto Turkey, being under the direct rule of the Caliph of Islam, has been absolutely intolerant of any Christian effort for Moslems, or of any wavering on the part of Moslems in their profession of loyalty to their faith.

To say that this barrier has been removed may sound premature at a time when the peace conference has not yet decided the fate of the Turkish Government. But it must be remembered that a majority of the Sultan's Moslem subjects live in areas that have either already been delivered by Entente armies, or have been definitely promised permanent deliverance from the Turkish yoke. To all these millions of Moslems has come at last the day when they can worship God as their consciences dictate.

At first thought the most important outcome of this change might seem to be the opening of the door for direct preaching of the Gospel to Moslems. It is with this blessed prospect ever in mind that we turn our faces once more to the field. The old, baffling ban is off.

But another fact has even more dramatic possibilities in its train. Most of the Moslems in Turkey have either themselves accepted Islam under compulsion or are the descendants of such unwilling converts. It remains to be seen how many of these have acquired a loyalty to Islam that will survive the removal of artificial compulsion. The many, of course, will remain Moslem. Yet there are those, and their numbers are not small, who will welcome the chance to repudiate their former insincere adherence to Islam.

I do not refer only to Armenians who have saved their lives by professing Islam. The number of such is not large. Far more numerous are those of supposedly Moslem races. Among the Kurds of Armenia and the wandering Turkomans of Anatolia, there are whole tribes whom the Turkish Government has classified as Moslems, and who through fear accepted the pretense. But they are not true Moslems. Their faith is an odd mixture of miscellaneous traditions, some of which, notably their sacrament similar to the Lord's Supper, are obviously an inheritance from Christian ancestors. Their sympathies are altogether with Christianity, and they often say, "We are nearer to the Christians than to the Turks." Some years ago a group of Kurdish tribal chiefs came to the American missionaries in Harpoot with the proposal that they with all their tribes should declare themselves Christians, if only the Americans would persuade the

British Government to protect them from the wrath of their Turkish rulers. Now that the compulsion of fear has been removed, the possibility of a mass movement of these tribes to Christianity is one which cannot be ignored. And there are many other individuals whose only reason for adhering to the ruling faith was the fear of punishment, who now will gladly take a stand as Christians, with no effort or persuasion from without.

Striking as it is, this purely external change in the missionary situation is not the most important that has resulted from the war. More potent than governmental restrictions, the pride and self-satisfaction of the Moslem has been the more decisive obstacle to reaching these peoples with the Gospel. This pride had a political basis. The Moslem was the ruling race, the Christian a despised subject. Now that the Moslem finds himself politically no more than the equal of his Christian neighbor (in all other respects he has always been obviously inferior,) one of the strongest arguments for loyalty to Islam disappears. The Moslem's pride has been humbled.

Back of his pride in local supremacy was the sense of the great Moslem world unity. After all, the dominance of Islam is, in the mind of its devotees, a political dominance, and thinking of himself as a member of that irresistible Moslem world power, the Moslem has been sure that when, some day, the Caliph of all Islam should issue the call to a Holy War, every Moslem the world over would rally to the green banner of the prophet, and the infidel would be overthrown. The failure of the Jihad was unthinkable. But the Jihad was proclaimed, and was a miserable failure. The Turk today is broken-hearted, not so much because his own government is overthrown as because Islam has been overthrown, irretrievably broken and divided. And his hopelessness is the more complete as he realizes that the rupture came over a moral issue, in which the Turk himself was in the wrong.

To those of us who lived among the Turks during a part of the war, the depression and hopelessness among thinking men was most impressive. One Moslem told me that he had been studying the sacred books, and that he was convinced that the end of Moslem power was at hand. "The measure of our sins is full; terrible days are coming!" Repeatedly they said, when fresh disasters and sufferings came upon them, "This is the judgment of God for our sins." This sounds fairly obvious to a western mind, but for a Moslem, repentance and humiliation of soul are strange fare indeed!

To all this national and religious humiliation has been added a degree of personal suffering and loss not often realized by outsiders. The Turkish losses in battle have been frightful, but pale into insignificance beside the ravages of disease, hunger and neglect, which have swept away literally millions of Moslems in Turkey. Every home has its sorrow, and thousands of homes have been broken up, and whole villages blotted out by epidemics or other disasters.

Under the crushing load of all this humiliation, sorrow and agony, the Moslem has found little help in his religion. The only comfort in Islam is a stoical submission. "Such was the decree of fate." But when he sees all too plainly that it was not a decree of fate but the criminal callousness of someone who should have cared that has laid him low, the faith and complacency of the Moslem is under too great a strain. The people of Turkey are heartbroken, and for that heartbreak there is no balm in Islam.

This time of the humiliation and bitter suffering of the Moslems has given an unparalleled opportunity for Christian service. Missionary hospitals have been full of sick and wounded Turkish soldiers, and the simple ministry of sympathetic care has brought the love of God more vitally to the hearts of those

poor sufferers than was ever possible before. I count it one of the greatest privileges I ever enjoyed to go into the wards of our hospital and explain, as the men listened with brimming eyes, the motive that lead Dr. Atkinson and his fellow-workers to show them a tender kindness that they had never experienced before. Christianity has a new meaning to those men.

Not by any means all of this ministry was rendered in missionary hospitals. In almost every military hospital in Turkey Christian doctors and nurses and orderlies were in a position to show the Christian spirit in a most striking way. Armenian girls escaped from their persecutors often found refuge as nurses in military hospitals, and it sometimes occurred that they had to minister to the very men who had done to death their own Christian neighbors and relatives. The triumph of Christian kindness under such impossible circumstances has furnished an object lesson that can never be forgotten. Simple kindly service to suffering Moslems has done more than years of sermons could do to prepare the mind of these Turks for understanding the spirit of Christ.

An Armenian friend told me of a Moslem soldier who was brought home, wounded in both feet, from the battle front. The Armenian went to his house to ask for news from his relatives in the army, and as he stood waiting in the doorway, was astonished to see the wounded man come on hands and knees and seize his hand,—the proud Moslem kneeling at the feet of the despised Christian,—while he poured out his gratitude for what the Armenian's son-in-law had done for him in the far-off field hospital, showing him human sympathy when all others were callous and cruel.

Some of the Kurdish Moslems were deported as the Armenians had been, and scores of thousands of Turks fled before the advancing enemy, often fleeing in conscience-stricken panic when no real danger existed. As these wretched exiles dragged themselves through Harpoot in a pitiful, unending stream, their own fellow-Moslems treated them with shocking indifference, for that is the way of the Turk. The Chief of Police of Harpoot, himself a pious Moslem, confronted with the task of feeding the fugitives, complained bitterly to me one day:—"Our Moslem people have no hearts! Their own people are starving, yet they will not even lend me a kettle to cook food in, and I have to ask it from the Christians."

One day I watched a throng of these Moslem fugitives winding down the hill;—watched a dying woman who fell by the roadside right within sight of the city,—saw her appeal in vain for help to Moslem after Moslem who passed, till two Christians came that way, lifted her tenderly and brought her to our school where she and several like her were cared for by the willing hands of Ar-

menian women who had suffered measureless wrongs from their Moslem oppressors.

If anything were lacking in this impressive object lesson, it was furnished by the spectacle of Christian faithfulness and courage in martyrdom. We watched the multitude of Armenian women and children starting out on that awful Sabbath day in July, 1915, when Harpoot was depopulated. Those women had seen their men go forth to die; and as the police and gendarmes, with horrid brutality, herded together the defenceless women and children to start on that journey of death, the women knew that an early death was the best fate they could hope for, and that many of them must go on and on, over the mountains and through the dark ravines where none could say nay to whatever their beastly captors chose to do. And yet, facing a fate so infinitely worse than death, many of those Christian women started out that morning with calm faces and unshaken trust. Some with smiles of triumph said, "Goodbye, we're going to Heaven." They went "refusing deliverance, that they might attain a better resurrection."

Our Moslem neighbors stood by that day, silent, powerless to help. But they never could forget that scene. A few weeks later, a Moslem Doctor of the Law was sitting in my room when news came of the death, in the Syrian desert, of one of our neighbors, a wealthy lady who had started out on that fateful Sunday morning. I told my visitor the news, and he said, "It is too bad she went, but she would not stay. I went to her house that morning and begged her to take her two little children and come to my house. But she said 'No, I cannot stay. If I should, when the rest are gone, you will make me a Moslem. No, I will not give up my Jesus.' " That prominent Moslem gentleman, repeating to me the very words of broken Turkish with which a refined, wealthy woman had turned her back on safety and life to face such a fate with her Saviour, is typical of thousands of others whose hearts have been touched by the martyrdom of Armenia.

The miracle has been wrought! The obstacles that hitherto have barred the Christian missionary's approach to Moslems in Turkey have one and all been melted down in the terrible suffering that has swept over Moslem and Christian alike. Freed at last from governmental compulsion, their religious pride irretrievably broken, their hearts crushed and hopeless and unable to find help in their own religion, these heartsick Moslems are ready as never before to listen to the offer of new life and hope in the loving Saviour who has enabled their Christian neighbors to triumph in their ordeal of far greater suffering. Surely the glorious day is dawning for missionary work in Turkey.

ONE OF DAN CRAWFORD'S MISSION BUILDINGS IN CENTRAL AFRICA

Some More of "Thinking Black"

BY DAN CRAWFORD, ELIZABETHVILLE, BELGIAN CONGO

Author of "Thinking Black"

LAST night I climbed the great range of mountains walling our Luanza town on the West, and with the first flush of saffron dawn I seemed to hear far below the "sunrise" bell sounding down the palm avenue and calling the town to daybreak prayer. For many years, in the unwearied mercy of God, this "Sunrise in-the-soul" meeting has been the first fact in Luanza life, when God, The Sentinel of the Night, is greeted with a song of praise. For sunrise *should* mean soul-rise, yet instead of the soul rising with the sun how often the wide-awake sun finds a foolish, fast-asleep soul.

There are deep cañons all along the edge of this range and down in the Dantesque darkness a rare hamlet hidden among *landolphia* vines. The overhanging cliffs are crested with a fringe of noble trees and this means that far below, all the cañon cocks crow an hour later than their fellows out in the open plains; long ago the great savannahs were flooded with warm morning sunlight, the correct cocks going by solar clock and punctually saluting the sun. Not so deep down among the dark rocks of the glens sun, peasants and birds are all late; "Slug-a-beds," you might dub them, only they retort that it is King Sol who is the late riser! But the best bit of all lies in the tribal fact that they themselves see a moral meaning in it and sing a song that catches this symbolic action of the sun. Mark you, it is not the moralizing missionary but they

themselves who put it. *Bwa cha kala, cha chinga ni ngulu.* Which means: "Look out yonder the warm plains bathed in the morning sunlight—that's Europe far away, kissed with the sunshine of life's good things. But contrast our dark, cold ravine, with no belated sun yet a while—that's Africa, the black den of black people who have not got their sun yet. But it's coming, oh yes, it's coming, and soon the symbolic sun will be over the rim of the range; then even our parabolic cocks will crow."

The trouble about this parable is that it is too tragically true, even in its ultimate details, for the pinching part of this picture lies in the bursting on them of an angry belated sun, not the pale, easy thing of daybreak, but a fierce eleven-in-the-morning sun sending down burning bolts, a true-to-the-life snapshot of the ugly African "booms" and the terror of transition. Surely this is proof positive that the African in a parable of his own making calls his own Africa, "The Dark Continent"!

But I must hasten to record a little episode lest it be lost to posterity; a humble bit of preaching that proves how the African is no mean surgeon of the soul. Dropping in on this young preacher, I am really eavesdropping, for he is not supposed to know that I am listening. Unlike most Africans he is none of your oh-be-joyful sort of saints, but, *au contraire,* very sober with gestures that are marvellous in their economy of effort. Nevertheless, the fine fellow in his own way is flowing like a flood, his theme that delightful but dangerous record of the woman taken in adultery. What has caught him is the contrast of Christ in humiliation, *stooping to write on the ground,* while the woman's accusers not merely talked tall, but loomed up all the taller as Christ seemed smaller by His stooping. They from their lofty height laying down the law of death to the stooping Saviour; for the taller they talk the smaller Christ shrinks as He keeps writing on the soft ground!

Then the preacher sparkled out into a phrase that only an African could frame. Said he, "Was Jesus Christ rude? Why does He not look up at these accusers; why turn away His eyes from them and look down always to the ground, not up at them? Answer: He was looking at them all the time He did so look down, for they were only dust and He remembers we are dust, even when we Pharisees forget it. The tall talk of these tall accusers made them so forget they were dust that Christ seeing them as they were and not as they pretended to be, He really, all the time, saw them not merely deep down in the dust, but the dust deep down in them. Therefore, in so stooping and so steadily gazing down on the ground, *not up in their direction,* His eyes in the truest sense never left them, for to look up would not have been to see them, but only their external make-believe.

But, is this his final word? Nay; of all the pestilent trash

preached in God's name, without His authority, a "bloodless" sermon is the maximum of mockery. The blood is the life. And this young gospeller puts the Cross in where its apparent absence only argues its perpetual presence. He is out for a contrast—those tall talkers, said he, are quoting from those other words written on the hard tables of stone, whereas here is Christ writing the accusation on the soft ground that (hark at the fellow!) "one shower of God's tears (the rain) would in one downpour wash away forever." But he does not end with the poetry of the tears of God. How can God's tears make an end of sin any more than man's tears? Could Gethsemane ever equal Calvary? Where is the blood-shedding in mere tears? His answer is that it was The Very Hand soon to be nailed to the Tree that so wrote on the soft ground, and This Very Hand having to pay the price had therefore the purchased right to write her acquittal in advance.

Thus did the African preacher sweep the arc of this great Christian doctrine, telling how the tenderness of the Saviour is so beautifully proportioned to the sorrow of the sinner.

But to be true to the African story, this letter should be full of light and shade like a Rembrandt picture: I mean that somber side of backsliding that lies between you and your night's rest. And yet out of this very sorrow there finally flows, through the good grace of God, the joy of restoration. Bunyan is the man to quote on this tender theme, for he will never be dead-and-done-with in more senses than one. You recall how poor Mr. Little Faith fell among the desperadoes of Deadman's Lane: they assaulted him violently and topped it all by robbing him to boot. But the remarkable thing was that when he recovered his senses an investigation of his total loss in cash revealed that his assailants had taken only his spending money. And then comes the "tinker touch that tells": "*The place where his jewels were they never ransacked, so those he kept still.*" Surely this is sweetly true; yet these soul robbers are doing such a real business that the only safe place for our treasure is to be "hid with Christ in God." When his mates stole the converted *collier's* dinner to see if they could make him swear, he only cried out "*Praise God, I've still got my appetite; they can't take that!*" and so it is here in the wilds where the devil has to learn the lofty logic of Deadman's Lane.

PAGANISM HAS NO DOXOLOGIES

"Do the heathen get no comfort whatever from their religion?" a missionary was asked.

"Yes," he replied, the same kind of comfort you get out of a narcotic." Buddhism, Brahmanism, Taoism, Confucianism, Mohammedanism are opiate religions.

Christianity, on the contrary wakes up the soul with a new life. "The fruit of the Spirit is * * * joy," and must find outlet in singing.

Democracy is not enough.
It must be Christian.

TEACHERS ENLIST NOW FOR WORLD FIELDS

Kindergarten to College Grade

WANTED
IMMEDIATELY
VOLUNTEERS
FOR
JAPAN
KOREA
CHINA
INDIA
AFRICA
NEAR EAST
MAYLAYSIA
SOUTH AMERICA

FOR FURTHER INFORMATION APPLY TO YOUR MISSION BOARD

A Call To Prayer

Pray Ye Therefore

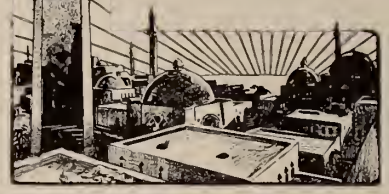
FOR LABORERS

Lift up your eyes and
LOOK
On the Fields

Lift up your hearts and
PRAY
The Lord of the Harvest

Stretch out your hands and
GIVE
The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM
HE CANNOT SAVE THE WORLD ALONE



Poster Possibilities

A set of Six Attractive Posters has been prepared—three are reproduced on this page
They measure about 24 by 30 inches and cost only ***50 cents a set***

Already FOURTEEN THOUSAND SETS

have been ordered in advance—this means 84,000 posters will be exhibited

HOW TO USE THEM

In American Colleges
In Mission Study Classes
In Hospitals and Nurses' Schools
In State and District Meetings
In Summer Conferences
On Bill Boards Anywhere

PATRIOTISM IS NOT ENOUGH

A MESSAGE FROM
EDITH CAVELL

To Women Doctors and Nurses

In the Churches of America

EMERGENCY CALLS FOR RECRUITS

Medical and Spiritual First Aid for

[illegible] WOMEN IN INDIA — 150 Women Doctors [illegible] WOMEN IN AFRICA — 15 Women Doctors
[illegible] WOMEN IN CHINA — 95 Women Doctors [illegible] WOMEN IN MOSLEM LANDS — 20 Women Doctors

THEY ARE DYING IN THE TRENCHES
ON THE BATTLEFIELD OF MOTHERHOOD

THE CAPTAIN OF YOUR SALVATION CALLS

WILL YOU GO? WHY NOT?

GIVE HIM YOUR REASONS

BEST METHODS

EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

FEDERATION METHODS FOR THE COMING YEAR

A MOST significant meeting of the Federation of Women's Boards of Foreign Missions of North America was held in New York on January the thirteenth and fourteenth. There was evidenced a great enthusiasm, which was well balanced by a calm determination that the women of America must be led on from the heights of sacrifice and service which have won a war to still greater heights of sacrifice and service which shall win a world to Jesus Christ.

Plans and methods for a Rainbow Division to conduct a campaign for larger enlistment of service, money and life, promise an even larger influence than the great Jubilee gatherings which blazed the way.

Mrs. Henry W. Peabody presented the following plans of the committee of which she is chairman:

Preparedness Program—and Campaign for Recruits. Now after the roar and crash of war, after the blood and tears, God's Bow of Promise, His Everlasting Covenant, may span all the seas. We women may help to make the rainbow, for surely our covenant with Him is not to be a "scrap of paper." Our moment in the world's history has come. Are we prepared? If not, we are unworthy to be leaders of Boards and Societies, unworthy of our Great Divine Leader. Women have made a new record in war. Are we ready to make a new record in missions? Boards are in need of money. We have learned how to give for war. How may we learn to continue our giving for missions?

The War Program was: first, Volunteers. It was when we saw the boys march away that hearts were opened and people became eager to give for Liberty Loan, for War Work, for Red Cross. There is a great financial missionary drive planned, on which we may enter in a few months. Recruiting should precede this.

Our plan includes:

A Recruiting Campaign.

This is not to supersede or interfere with the plans for reaching colleges, but there are thousands of women now graduates of colleges with experience as Doctors, Teachers, Nurses, Music Teachers, Christian Workers, Social and Welfare Workers. Our first call must be for those. They could go now. There are many who are demobilizing.

How can we reach them?

1. By a united effort.
2. By prayerful effort.
3. By persuading them to *look* on the fields.

Publicity Plans.

(a) Meetings of professional women of the type who might be valuable in mission fields. These meetings to be held with a supper.

(b) By addresses at such meetings planned in some respects along successful war lines.

Teams should include:

1. A Veteran: Board leader or missionary.
2. A new recruit or Volunteer.
3. A recruiting officer who will be supplied with material—posters, Rainbow literature, prayer and pledge cards.

LOCAL COMMITTEES:

In addition to the teams sent out under direction of Boards, Local Committees must be formed in cities where the campaign is on. These are from all the churches. Their work is to secure a place for such a meeting, appoint groups to secure the presence of professional women—not through public announcement but by personal invitation. They will arrange for a Rainbow chorus of musical girls to lead the music. They will secure patronesses who will help to pay for the supper and will be present to receive the inspiration. Women of means will not grudge $5.00 each for this. Six Four-Minute women must be secured to answer the questions: Who, Why, When, Where, How and Wherewithal, from the leaflets in the envelope. They should be those who can do it strongly and effectively.

A group of "Canteen" workers will help to serve the supper.

We must not fail to have groups organized for prayer for the meeting —that God will call the right ones to enlist in Foreign Service.

MATERIAL FOR BOARDS:

(1) *Posters.* The series of six Federation posters in color present the needs as follows:

1. A Call to Prayer.
2. For Christ and the World—Lend, Give, Join, Send, Go.
3. To Doctors and Nurses—A Message from Edith Cavell.
4. To Teachers—Democracy is not enough, it must be Christian.
5. The Federation Poster—Federated to Fight for 500,000,000 Women.
6. The Book Poster—A Crusade of Compassion.

(2) *The Rainbow Series.*

Who? Why? When? Where? How? Wherewithal?

An artistic envelope containing six leaflets in color with answers to these questions which naturally arise in the minds of women who have never considered foreign service. These consist of 800 words each and form the basis for the speeches of the Four-Minute Women.

(3) In the envelope is included a sheet of hymns—our marching songs —all familiar.

(4) The Prayer and Pledge Card is also enclosed in the envelope. The appeal will be made by the Recruiting Officer who should be a woman of intelligence, spiritual power and appeal.

THE PROGRAM:

1. Supper—a simple attractive meal to which professional women are *invited.* Patronesses will defray expense.
2. Singing.
3. Appeal from a veteran, a strong missionary speaker, Board worker or missionary. 15 or 20 minutes. topic: The Call of the World Today.
4. Six Four-Minute Women answer the questions—Who, Why, When, etc., getting points from Rainbow Series.
5. Singing.
6. Recruiting Officer presents the call of the King, displays posters, and presents Pledge Cards. This is made a serious prayerful call, and all are asked to take home the souvenir envelope at their plates containing the leaflets, and sign at least one of the pledges which should be read and explained.

FINANCE:

The Local Committee in large cities, as in the Jubilee, will plan for local expenses.

ORGANIZATION:

The Executive Committee of the Federation will appoint a sub-committee to act as a Central Committee to arrange for the territorial divisions. These will be determined by the location of groups of Boards, and will include such centers as:

Boston	Nashville
New York	Pittsburgh
Philadelphia	The Pacific Coast
Chicago	and other places.

The Boards in each territory will each appoint two or more women on the Rainbow Committee for that territory. They will add leading Dis-

trict or State representatives of denominations not represented by Boards. This Committee will decide which cities shall be visited, and will communicate with them. They will also select and train the team or teams, and will furnish full instructions to the Local Committees.

They will secure Posters, Rainbow Literature and will make clear and enthusiastic presentation of the plans in the religious and secular Press, giving the facts regarding the needs of the women of non-Christian lands and stating the need of workers, the type of workers and the great need of larger gifts. The Rainbow Committee will suggest special services of prayer in all the churches for this campaign. They will ask Local Committees to present the plan to pastors and secure their cooperation.

A service flag should be presented to each church by the Local Committee. Such a flag will be designed and the pattern furnished. One church that sent 145 recruits to war has not one star on its missionary service flag. Make reports in the meeting of those who have the service flags with the cross instead of the star.

The posters may be secured from the Women's Foreign Mission Board. They are put up in sets of six in a mailing tube, price 50 cents.

The Rainbow colored envelope, containing the six leaflets and prayer and pledge card with hymns will be furnished for 5 cents each. Order from Miss M. H. Leavis, West Medford, Mass.

Much will depend on the enthusiasm, intelligence and prayer brought to the task. Think what it would mean to tired workers in the trenches out on the far flung battle line, to hear the sound of the marching foot of a new army of occupation. Think of those who have been not four but forty years at the front. Think of closed hospitals for lack of workers. We know what American boys did as an army of relief on the West Front. Have we heroism equal to theirs? And ye shall receive power, after that the Holy Ghost has come upon you and ye shall be my witnesses unto the uttermost parts of the earth. The Day of Witnessing is here."

WHAT ONE POSTER DID

In the fall of 1916 a list of places in the mission field where trained nurses were needed was sent by the Student Volunteer Movement to a number of hospital superintendents, with a letter asking that it be posted in a conspicuous place.

One of these on the bulletin board of a Florida hospital was read by a nurse who had almost finished her course of training. She wrote to the Secretary of the Student Volunteer Movement telling of her interest in missionary service and desire to give her life to it. She had had training and experience as a high school teacher before entering the hospital and had been active in church and Sunday-school work, all of which seemed to be a splendid preparation for the work of a missionary nurse. Her name was sent to the Foreign Mission Board of the Southern Methodist Church—as she was a member of that church—the Secretaries opened correspondence with her immediately and had a personal interview with her within a few weeks. Although she was thirty-four years old, she was so well qualified in every other way to meet the requirements of work abroad that she was accepted by her Board at its spring meeting and sailed August 2, 1917, for China. Her work at the language school has fully justified the Board in setting aside its usual age limit in her case, and they see in her one of the strongest young missionaries on their force."

If one poster did this what may eighty-four thousand posters do?

Miss Vernon Halliday, the newly-elected secretary of the Federation, tells a story of the influence of one poster which suggests the possibility of a largely increased force if these posters are carefully placed.

Before this issue of the REVIEW is published the Rainbow Division will have conducted meetings in a number of important centers including Washington and Philadelphia. Fuller information may be secured from Mrs. Dewitt Knox, 216 West 56th St., New York, who is secretary of the Committee.

Text Book Methods

The new book, "A Crusade of Compassion," by Belle J. Allen and Caroline Atwater Mason, is a study of medical missions, and promises to have the widest use of any text book yet issued by the United Study Committee. There has never been a time when the women of America were so ready for such a crusade. Hearts that have been stirred to compassion by the suffering on the battlefields, and in the hospitals of Europe, will respond now to the call of the suffering women and children of non-Christian lands, and will pour out their lives in compassionate service and their money to parallel the lives given, if the need is presented to them in an adequate way.

Circulation Suggestions. Place an order immediately with your own Board so you may have this new text-book as soon as it is off the press. Price 35 cents, paper binding, 50 cents, cloth.

Have copies sent to key women in your church and community, so that they may have opportunity to study the book early and make plans for the widest use possible in Mission Study Classes and Reading Clubs.

See that this book has place on the program of all Summer Schools and Chautauquas.

Put it in your church, college and city libraries.

Bring it to the attention of Women's Clubs as a suggestion for a course of study that is sure to interest every woman.

Secure a gift from women of means to place the book in the hands of nurses in hospitals, and students in Medical Colleges.

Secure another gift to send a copy to each woman missionary in the service of your Board. There are missionaries on the field who have never seen one of all the splendid text books we have printed, and we have scarcely given a thought to making it possible for them to keep in touch with the Mission Study of the home churches.

Christian Literature Advance

Methods for securing more Christian literature for the women and children of mission lands are worthy of time and thought. We have scarcely had time to lift up our eyes from the wealth of our laden book shelves to the emptiness of the shelves which should contain Christian books in mission lands. A special meeting to consider this subject was held in Boston a few months ago. Mrs. McGillivray of China told of the great need for the Life of Christ, translated into the Chinese language and adapted especially for small children. When one woman present realized that in the land in which one-fourth of the children of the world live there is no illustrated Life of Christ prepared specifically for the very little ones, she took out her check book and wrote a check immediately for two hundred and fifty dollars, the amount needed for such a translation. She said she was afraid to wait for fear she might die on the way home and miss such a glorious opportunity.

Such meetings should be held in many centers for the presentation of this great need and opportunity. A special program has been prepared, which may be secured for five cents from Miss M. H. Leavis, West Medford, Massachusetts.

Summer Schools

All the summer schools will feature methods of work. One of the best opportunities for introducing the best methods into our societies is in sending to these Summer Schools the girls and women best fitted to get the most from these courses and to carry the inspiration and practical help back to the members of their societies. As in most other things we fall short in preparedness in having a strong delegation ready for Summer School enrollment. We intend to, but the time slips around before we make any definite plans, and we sit us down and sigh because the girls and women who ought to be there are not.

6 Things + 6 People = 6 Delegates

1. One woman started a Summer School bank and made a daily savings deposit on her expenses so they would not have to be taken out of one month's allowance.

2. A woman who is a regular Summer School attendant makes it her rule to take with her a young girl as her guest. She calls the girls to whom she has given these advantages: "My second chances."

3. A girl who could not go herself paid the expenses of another girl who could.

4. One woman, noting the possibilities of leadership in a bright young girl whom she met in a local meeting, wrote to the officers of the conference advising them to send this girl to a Summer School for training. They made the investment and have received rich returns in the improved methods introduced into their conference.

5. A woman wrote to a number of friends asking them to share with her the privilege of giving the Summer School trip of three missionary friends on furlough. The shares were quickly taken and the missionaries both gave and received great blessing.

6. A girl who had received great benefit from a Summer School began early in the year to work up a party for the next summer. She made a list of possibilities. She wrote to them and arrived at the Summer School with a party of seventeen.

A Seventh Possibility.

Every one of our Summer Schools should have at least one "*Missionary Review Delegate*"—who may make all or part of her expenses by taking subscriptions to the *Review* between this and the conference date. The commission on from twenty-five to fifty subscriptions would pay expenses to a nearby School. To the "M. R. Delegates" will come the double reward of attendance at the Summer School and the gratitude of the workers whom she introduces to the wealth of the table contents of the *Review*. There is more halo about the head of the agent of missionary literature than is usually visible to the naked eye.

Your Best Method

Have the methods of other workers helped you? *Your methods* would likely be just as helpful to them. The Best Methods Department is the medium of exchange. You are asked to send to the editor plans that you have tried and have found successful. Address Mrs. E. C. Cronk, 2346 West Grace St., Richmond, Va. A free subscription to the Review will be sent in recognition of methods submitted and found available for use in this department.

The Woman's Foreign Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

THE APPROACH TO A COMMON TASK

Mrs. F. S. Bennett, New York

President of The Council of Women for Home Missions

DURING the past two decades groups of men and women representing the official mission agencies of many denominations have been associated in Councils and Federations; through this association they have been learning how similar are the tasks to which they are severally obligated, and how alike are the methods through which they are approaching these tasks. To a greater or less extent this new knowledge has filtered down through the groups back of the Boards and has mitigated the rigors of denominational exclusiveness. Summer Schools of Missions, emphasizing the number of communions having adherents at these gatherings, and unions formed in local communities for the united study of missions, have given tangible evidence of the drawing together that was bound to come with understanding.

The Council of Women for Home Missions has gathered annually, for the past eleven years, representatives of the eighteen Woman's Boards that constitute the Council, for the consideration of those interests which they have in common. Very tentative was the approach a decade ago; at the last meeting a new spirit was manifest and throughout the session was sounded the belief that the Church of Christ is at the threshold of her greatest opportunity, but that she can achieve the service asked of her only as she is a united power. It is often said that the women form the conservative group which in every community hold the denominational church to its long-established and restricted lines of service. Whatever may have been true of the past, many women of 1919, trained to study with women of other denominations *about* the mission task, are preparing their minds for the day already foreshadowed when they shall serve together with these others for the accomplishment of this common task.

It is not easy to realize that the world of 1914 has gone forever and that there has come a period which is seeing gigantic revaluations in things mental, ethical and spiritual. Were there great physical convulsions it might be easier to appreciate this other change, but when the material world is so serene it seems almost impossible to believe that 1919 is very different from 1914. But those who have kept their eyes to the future understand that great changes are imminent and the necessity that there should be immediate preparations that the new conditions of life may be challenged by a great spiritual power. Political revolutions have made the last few years memorable and the struggle of capital and labor has focused the attention of the world upon itself, but in no part of life are tremendous changes presaged more than in those things that relate to the Church. It, too, faces readjustments, reorganizations; unless it proves its adaptability to the new world conditions, *dis*organization as well as *re*organization is possible.

The Church has claimed for itself

a large leadership; it is now demanded of it that, because of this claim, it shall have an adequate program for the new national and international life; that this program shall not be weakened by diversified sectarian appeals, but that there shall be a unified approach to a common task. It is further demanded that the presentation of such a program shall be immediate, that the new forces abroad in the world shall not thoroughly entrench themselves in the popular mind, unguided by, or with no consciousness of, the place of the Church in the new order. It is also demanded that the Church of Christ redefine itself, not in its fundamental creed as a great body of those who believe upon the Lord Jesus Christ, but that it shall redefine itself as to the service which it shall render to a needy world, as to "the outward manifestation of an inward spirit."

It is today a matter of common acknowledgment on the part of the Church, as well as of reproach on the part of those who have been without the Church, that the approach to the community, whether in the Mission Field or in the Home Church, has been fragmentary, that it has not been on the basis of the need but rather on the basis of the desires of the organization making the approach. This appreciation and acknowledgment are necessary before any new program can be successfully launched. So evident is the message of the day that a common task can be effectively done only by a united force that this has become a truism accepted and beyond the place of argument. From Marshall Foch, directing a unified fighting force with power and efficiency and leading it to success, down through hundreds of other less conspicuous examples has come to all the new method of world service, of conserved power rather than competitive effort, of cumulative force rather than dissipated attack.

The twentieth century demand above everything else results, and that these shall in some way be commensurate to the effort that has been put forth. It is unquestioned that to some extent the Church has escaped this demand and because it has seemed to be in a class by itself, has been allowed to put forth a maximum of effort with a minimum of result without being subject to the criticism that would have come to any other body under similar circumstances. This has been partially due to the very splendid work done by the Church in many lines and by individual churches; the inefficient ones have often benefited thereby; it has also been partially due to the inherent desire of great numbers of people to keep intact the body which it was felt was the great moral force of the world. In spite of the very splendid work of many churches in their individual capacity, it is however true that because of the sectarian divisions and rivalries, the Church has shown a flagrant example of wasted effort and ineffective power. This situation can no longer be accepted with patience. The Church need be no less spiritual because it is efficient—indeed, the spirit of cooperation supplanting the spirit of competition should be the basis of a more truly spiritual life.

What has been too often true in the home community has likewise been true in the Mission Field. The effort to bring non-Christian peoples to a knowledge of Christ has been lessened in effectiveness because the approach has been by the individual denominational agencies rather than by a comprehensive study of the whole needs. We have therefore had the sad spectacle of bewildered "natives" striving to discriminate the seeming antagonisms of rival sects. So far has thought progressed along this line

during the last twelve months, that it now seems impossible that new fields of service should ever again be approached in the spirit of competition rather than in that of mutual cooperation.

Doubtless ecclesiastical and missionary agencies have had serious responsibility for this state of things, but it is likewise true that the spirit which has led to the perpetuation of many of these unfortunate conditions, has existed in the general church body and can be remedied only as "interdenominational minds and hearts" are existent in large numbers in the membership of the Church. During the last two years many have learned to think in international terms, and barriers that had held for ages have been broken down. It is a question for each to ask of himself or herself whether it be more easy to think politically in terms of Southeastern Europe or of Asia than it is to think in common terms with other branches of the Church of Christ in one's own community, when all of these latter are seeking the same ends through paths diverging but slightly, each from the other.

When, a few years ago, groups of Christian women in local communities came together to study the mission text books, which had been prepared for them, it was felt that a long step forward had been taken. In the new companionships many have found how insignificant were the things that had separated the groups compared with those which should have drawn them together. Some have even found the necessity of erecting artificial barriers to keep apart those who would so naturally have blended. "Many nations linking arms across the frontiers of the spirit," wrote Phillip Gibbs so understandingly of the battle front. Has not the great blending of spirits which he saw among those imbued with the fervent spirit of a common cause to be won, been paralleled in the great wave of desire sweeping across "the frontier of the spirit" in thousands upon thousands in America who today see not barriers, not the things which separate groups of the followers of the Master, but who see the great deed to be done, the great cause to be won, and who are impelled to set aside all things that hinder, all things that hold back, and to reach out with their brethren in the faith to a larger and finer accomplishment?

But, says one, what is it that shall be gained to the Church of Christ or to its agencies by the obliteration of denominational lines or by a larger cooperation of the denominations in service? Answer can be made:

1. That the acknowledgment of the one-ness of the task that is to be done in winning the people of a community or of this land and of other lands to know the Master is vital to its accomplishment. It is not to be viewed from a sectarian, and therefore limited, standpoint. It must be seen as one great world objective; then only shall it be approached aright.
2. That the un-divided concentration of the attention of all upon the magnitude of the task can be gained only when there are no barriers to be surmounted between worker and worker.
3. That there would result the possibility of stimulating the imagination of the Church by the presentation of a comprehensive program for a worth while service.
4. That to the great mass of those who care but slightly the very fact of the divisions over non-essentials weakens the great appeal and weakens the belief in the sincerity of those who sustain the sectarian lines.

Such questions as these may perhaps to some, whose interests are centered in an individual church and community, seem somewhat academic and far afield. But the Church is the sum of its army of members each of which has a responsibility toward this question of the future service which the Church shall render and the method by which it shall render it. The answer to this question may affect a

community of five hundred just as definitely as it may affect a cosmopolitan city like Chicago or New York, it may become of as burning importance in the heart of Africa as it may among the teeming millions of Asia. It will dictate the approach to a group of Indians in our home land or to a group of people in a distant island of the sea.

Said Mr. Hoover, when the food crisis was acute and when he was appealing to each woman in her home: "The determining factor for the success of such an enlarged appeal will be the vivid consciousness in every individual in each community of obligation and opportunity. *It is that common recognition of obligation that we now wish to create.*" What was true in the appeal made for the conservation of food is equally true in the great question before the Church today. The leaders of the Church are discussing these questions and from the discussion new forms will evolve, but to make effective a program for the immediate and tremendous service which is demanded, every man and every woman in the Church must realize his or her responsibility for creating a great body of enthusiasm and for the translation of plans into action.

President Wilson, speaking in England, said: "It is the wish to come together that is more than half of the process" and it is for each to think this thing through and to come clear minded and definite, with reconsecration of herself to the service of a church which shall see its cooperative duty in a more generous spirit than that in which it has ever approached it; it is for each one to come clear visioned to help in the united approach to the common task; it is for each one to *will* to come together that she shall not by the grain of a mustard seed hinder the Church in the great accomplishment immediately before it. Inter-Church Federations, United Missionary Campaigns, local missionary unions are but manifestations of a new spirit and are but an effort to make it possible for the Church to express itself in larger terms and finer service.

The question of "reconstruction" is agitating the Church and its agencies; all will help to decide what shall evolve from this splendid freeing of the Church imagination, too long bound by denominational restrictions. If the leaders plan big things to be done in a big way, shall not all turn their minds to new visions of service and be ready to translate into vital action even though in the translation cherished forms of administration shall be given up? In the great upward world struggle, kingdoms and crowns have perished, boundary lines have been obliterated and racial alignment changed, but from all of this there will come a finer, freer, better world; so through evolution rather than iconoclastic destruction shall come a day of larger, better things for the Church of God, a day when non-essentials shall not distract from the great service to be rendered, and when through organic unity of the different bodies or through cooperative service all may seek unitedly that all men may know and worship God.

This was the spirit that animated the annual meeting of the Council of Women in January, 1919. There was a new appreciation of the place which a Christian America must bear in world redemption and an overwhelming belief that no one would dare hinder the fulfillment of her world service.

To the great body of Christian women giving their services disinterestedly and loyally through many missionary societies, we can surely say that a larger day awaits, a day of greater opportunity than any that has before been known.

ANNUAL MEETING OF THE COUNCIL OF WOMEN FOR HOME MISSIONS.

New York, January 14 to 16, 1919

STANDING at the threshold of a momentous hour, the Council of Women for Home Missions faced the task of a new day with great heart-throbs of purpose and determination to enlist and to mobilize the womanhood of America to "win the war" against the powers of darkness in the home land.

As the body faced the tremendous needs and demands of the new day, strong hearts trembled with the fear that women might yet fail God in this hour of supreme test. With America holding the world idea and ideals in her hands, the mobilization of the prayer-power, the money-power and the life-power of the women of the Church, was a consuming thought.

Hence large plans were made in unison with other agencies to go forward and possess the land in this day when "there is a new tide running in the hearts of men," which causes them to join together in a common task against a common foe for the freedom, the righteousness, and the redemption of all mankind.

The business meetings planned for forward movement in Christian Americanization, the establishment of a League of Nations, co-operative work among the Indians, the Mexicans, other Spanish speaking peoples, and Negroes; also industrial centers, and rural communities.

In order that a higher degree of efficiency might be reached by the Council in making safe the foundations at home, an *Executive Secretary* was provided for to maintain a central office for a closer touch with and more direct assistance to the Constituent Boards in their efforts to make America Christian.

A discussion of the "Adequacy of Present Organizations" led to hearty support of Local Federations where the women of all denominations may join in educational and inspirational meetings for the strengthening of the different organizations and for the inspiration of larger and wider activities.

The following were elected officers for the ensuing year:

President.....Mrs. Fred S. Bennett
Recording Sec'y..Mrs. Philip Rossman
Corresponding Sec'y..Mrs. F. W. Wilcox
Treasurer.....Mrs. P. F. Jerome

Vice Presidents

Mrs. George W. Coleman
Mrs. Mary Leonard Woodruff
Mrs. R. W. MacDonell
Mrs. W. C. Winsborough
Mrs. Tabor Knox
Mrs. Wm. S. Cook
Mrs. Alice M. Burnett
Mrs. E. W. Lentz
Mrs. W. J. Grueler
Mrs. E. M. Spreng
Miss Susan Mendenhall

Members at Large on Executive Committee—Mrs. Charles L. Frey, Mrs. Frank M. Goodchild, Mrs. Ida M. Harrison.

Chairmen Standing Committees

Home Mission Study Courses and Literature—Mrs. J. S. Allen.
Home Mission Summer Schools—Mrs. Luke Johnson.
Home Mission Interests in Schools and Colleges—Miss Carrie Barge.
Home Mission Interests Among Immigrants—Mrs. D. E. Waid.

The joint Sessions of the Council of Women for Home Missions and the Home Missions Council were marked by a strong program. In the presentation problems confronting the Church in its effort to save America, it was repeatedly stressed by the speakers that the problem of world evangelization, redemption and reconstruction is in a great measure dependent on Home Mission activities.

The world is searching America with a great flashlight for its answer to Christianity. The Council of Women for Home Missions has set for itself the task of calling every woman to join in the chorus of reply which shall *"Crown Him Lord of All."*

NEWS FROM MANY LANDS

NORTH AMERICA

Demobilization and the Churches

CHAPLAINS and camp pastors strongly urge the men, who have been in service and are being demobilized, to return to their homes and their former jobs, unless they find themselves capable of better ones. Many churches are cooperating with the Department of Labor in securing positions for discharged soldiers, making especial effort for the men sent out from rehabilitation hospitals. The whole program affords many opportunities to maintain the morale of the men, and to receive them back into civil life in the most constructively helpful manner.

A Cooperative Drive for Funds

FOURTEEN Protestant denominations are to start a campaign to raise $10,000,000 for the after-the-war emergency needs of the churches. The campaign will be cooperative and the following sums will be raised by ten of the fourteen denominations: Presbyterian, $1,750,000; Lutheran, $500,000; Baptist, $300,000; Protestant Episcopal, $250,000; Disciples of Christ, $125,000; Reformed Church, $110,000; Congregational, $100,000; Reformed Church in America, $70,000; Evangelical Synod, $33,000; United Evangelical, $10,000. This is a small foretaste of the plan to unite all the denominations in a Missionary Campaign.

One principal object of the fund is to extend religious and social service ministration among American soldiers and sailors during demobilization. Americanization work among the foreign born will be a feature. Help will also be given in the reconstruction of Protestant church buildings in the war zone of Europe.

A Church that Struck Oil

THE Merriman Baptist Church of Ranger, Texas, has only twenty-nine members. Recently oil wells, sunk in its yard, yielded a revenue of $200,000 and princely figures were offered for its burying ground which adjoined the church. In turning down the offer of $1,000,000 for the right to develop wells in the cemetery, the congregation voted that none of its members should profit personally by this good fortune, but that the entire income should be devoted to the service of God. Already this congregation has distributed $100,000 among the Baptist institutions of Texas.

Rural Slums Call for Help

"COUNTRY Slums" is what a rural New York pastor calls his parish. The land has become impoverished, the people have no knowledge of scientific farming methods, and the consequent struggle to make ends meet has reduced them to a state of spiritless passivity from which there is little chance of religious awakening.

An experiment in community land cultivation may help the farmers to realize the advantage of cooperative effort as well as give them new ideas on farming. If each church could purchase ten acres of ground for a demonstration plot, the cultivation to be done by the farmers themselves, under the direction of a county agricultural agent, the results would justify the outlay. The profits from this plot could be placed in the keeping of a board of trustees, who would decide the best use to make of them.

While this agricultural program appears to bear no definite relation to the church, those who have studied the problem say that it is only by giving these people a little leisure that there is any hope for religious and social effort.

It is stated that over 21 per cent of the farmers of the State of New

York have no religious affiliation whatever. The development of better community spirit and the knowledge and the use of improved methods of cultivation will lighten this bleak picture of rural American life which is typical of many parts of the country, and make way for the growth of a strong country church.

Better Leadership For Rural Districts

AT Iliff School of Theology, Denver, Colorado, there has been established a Chair of Rural Leadership. This is a pioneer movement and it is hoped that such chairs will be established in other theological schools.

The object is to offer the necessary courses on rural sociology and rural leadership; to assume charge of the student pastorates surrounding Iliff and direct them as training stations for rural ministers; to act as an extension representative for both the Seminary and the Rural Department of the Methodist Board of Home Missions. A work similar to this has been inaugurated in Cornell University, where courses are now offered in church problems.

Successful Work among Foreigners

RESULTS of Protestant missionary effort among the foreigners are seen in the following facts from Detroit. A short time ago a few Roumanians were brought together in the Ferry Avenue Church and services held there. They next purchased a property on Rivard Street and organized a church there. Outgrowing these quarters they bought the building of St. Andrew's Presbyterian Church on Hastings Street. The church now has 300 members and conducts a mission on Lafayette Street. In the meantime another colony of Roumanians was discovered in the Hamtramck district and work there soon gathered a little church which now has 169 members. Serbians have purchased the church building on Rivard Street, formerly occupied by the Roumanian Baptists, and have a flourishing Serbian Baptist Church. The Hungarian Baptists of Detroit have their mission in a Hungarian settlement in Delray. The Italian Baptists have moved out of the old Berean Chapel and are preparing to build more ample quarters.

The Record of Christian Work.

Presbyterian Preparedness

IN order that their program for reconstruction may be carried out most effectively, the Presbyterian Church in the U. S. A., the Southern Presbyterian Church and the United Presbyterian Church will hold four great Congresses, each lasting three or four days, one in the South, two in the North and one in Canada. At these Congresses opportunity will be given for full discussion of the reconstruction problems confronting the churches of the Presbyterian affiliation, and every possible phase of the situation will be presented by speakers qualified to deal with them. The Presbyterian Church in the U. S. A. has already planned to raise a fund of $500,000 for the relief of Protestant churches in the war zone, and an additional $500,000 for the aid of returning soldiers who went to war from Presbyterian homes.

The Presbyterian Church and the Jews

DURING recent years the Presbyterian General Assembly has considered with increasing seriousness, the duty of bringing the Gospel to the Jews. The demand for immediate action is found in the fact that there are 3,500,000 Jews in America, more than 1,500,000 residing in New York City alone. These Jews are ignorant of the Gospel, and the Church has made no adequate effort for their evangelization. In accordance with a recommendation of the General Assembly, the Board of Home Missions has selected an Advisory Committee, of which Dr. Charles R. Erdman is chairman, to assist in perfecting

plans for a comprehensive program of Jewish evangelization. The plan proposed includes: establishing in centers of Jewish population a work so equipped and conducted as to make the most direct appeal; encouraging the widest possible evangelization of the Jews in all parts of the land; the publication of facts relative to problems of Jewish evangelization and the distribution among Jews of suitable evangelistic literature and arranging in various communities for conferences designed to awaken interest in this cause.

Rev. H. L. Hellyer and Mr. Greenbaum are Jewish workers employed as evangelists to cooperate with this committee.

Needs Due to Colored Migration

NEGRO churches of the North have found themselves almost helpless in caring for the problems presented by the great influx of colored people from the South. In Chicago, the negro population increased from 50,000 to 150,000 between the years 1916 and 1918. In Detroit, the rate of increase has been almost as great. In Gary, Indiana, the colored inhabitants have quadrupled in two years, and the United States Steel Corporation has assigned to the Methodist Church the responsibility of caring for this group. The problem is also acute in Cincinnati and Toledo. In New York City, where there is a colored population of 175,000 the problem is serious.

The old and new colored populations do not mix easily, especially in their religious life. About 60 per cent of the migrants were church members in the South, but their colored brethren in the North are making little headway in assimilating this new element; while the white churches have done practically nothing to aid them. There is desperate need for religious educational work among colored people. In Ohio, out of 38,000 colored children only 8,000 go to Sunday-school. In one city there are twenty-two saloons to every church, and of the existing churches very few are adequately equipped.

There seems to be no great need for new churches, but there is an urgent call for more effective cooperation on the part of existing churches for (1) establishing community centers; (2) for social welfare work in industrial communities; (3) for providing sanitary and comfortable housing for colored people and (4) facilities for wholesome recreation. The negro's innately religious nature makes the work of the churches doubly urgent.

Light for the Eskimos

NOT only light for the long Arctic evenings, but light for the Eskimo mind is being supplied by "Uncle Sam" to the people of Noorvik, Alaska. Many an Eskimo woman is now able to continue her sewing by the soft glow of the Mazda lamp in her home, and along with the light has come more pride in the orderliness of the home, and a keener interest in world events.

A wireless instrument has been installed in connection with the lighting plant, so that through Noorvik other villages in the northwestern district can receive news bulletins from the outside world. This news is always read at the opening exercises of the school, and makes the children realize that the United States does not mean only a local teacher and the man in charge of the Alaska Bureau of Education, but means the expression of the good will of a whole nation.

LATIN AMERICA

Transformed by a Printed Page

IN a small town of Guatemala a woman named Mercedes Morales operated a saloon with a flourishing trade. Four years ago she was going through a bunch of old papers and came upon a sheet nearly destroyed by rats—it was a page her son had torn out of a Gospel song

book some years before. She read it, thought it must refer to angels in heaven and spoke to her son about it. He answered, "No, Mother, those are the believers in Jesus." "But where are they," said she, " in heaven?" "No, right here on earth, those who believe in Jesus." "Well, then," replied Mercedes Morales, "I want to believe in Jesus; I want joy like that. But see here, boy, is there any one here in the village who can tell me more about Jesus?" The son replied that there was one woman in the town who had what she called a Bible. That very day Mercedes found this other woman, borrowed her Bible and sat up all night reading it. Then and there her life was changed. The following day when customers came for drinks they were told, "You can't get any more liquor here because the woman who used to sell it does not live here. Today a Jesus believer lives here." She poured out the barrels of liquor and now she keeps a little store where she sells needles, buttons and dress goods. No one comes into her store without receiving a tract. When a missionary passing through the town not long ago held a meeting seven men and one woman accepted Christ.

Guatemala News.

Then and Now in Sanarate

SANARATE, Guatemala, is a town of some four thousand people, ignorant, superstitious and fanatical. Several years ago a native Christian pastor paid a visit to this town and was stoned, and the house in which he preached was nearly destroyed. Since that time colporteurs have stopped there from time to time, and literature has been sent out from the Guatemala Mission Press. Last August two missionaries essayed to hold a meeting in a liquor storehouse, when about one hundred and fifty came inside, while six hundred vicious fanatics stoned the building. It was necessary to get the police to protect the house where the missionaries were to sleep. The following night the magistrate was on hand with his soldiers, but the school room which had been promised for the meeting was not available, because the school master was drunk. The priest also was frequently drunk, and as a moral uplift to his people, his influence was nil. The Gospel is the only hope for this town. Last October, the same missionary visited the place, baptized nine persons and organized the Evangelical Church of Sanarate. Recently news has come that the local priest is in disgrace, and that the door is now wide open for the Gospel. A native evangelist is on his way there to conduct regular services.

Cosmopolitan South America

SOUTH America, with her vast economic possibilities, is attracting men and women of the more crowded countries, and is large enough to give them all a home. Before the war began, Russians of the better sort were coming to western Argentina in large numbers, putting in orchards and irrigation systems. They were arranging to have hundreds of other Russian families come away from economic oppression at home.

Over four hundred thousand Italians have settled in eastern Argentina, and Hollanders, with their fine cattle, were establishing dairy industries at a rapid rate up to the year 1914. Brazil attracts a less desirable class of immigrants, many of them coming raw and untouched by civilization from interior Africa; and often continuing their fetish worship after leaving the African jungle.

The dominant church has lost its power and the priests are generally corrupt or indifferent. A traveler, taking a superficial glance at the improvements there, would be apt to report a higher moral level than an investigation would disclose. Im-

morality and atheism are rampant.

"It is not difficult to introduce railroads, telegraphs, electricity, and water works, for this may be done by the stroke of a pen that signs a contract. But real progress means such things as education, control of alcoholism, justice for the humble—blessings which cannot be bought from a contractor, but require the intelligent and Christian cooperation of devoted people, supported by an enlightened public opinion."

New Ideals for Brazilian Young Women

THE diploma of the Brazilian Government School at Natal, the *Escola Domestica,* expresses its purpose when it bestows upon its graduates the title "Graduate Housewife and Mother." This school has been warmly welcomed in Brazil, for the young women of that country have been coming out of their lethargy and striving for better things. One of the leading newspapers of Natal said:

"Happy are we to be able to offer to our daughters and sisters the advantages of Escola Domestica. It will bring about a great social and educational uplift among us such as America has already gained by the type of education peculiarly hers, which has made the American woman one of the greatest factors in the greatness of the United States."

It is the plan of the Brazilian Government each year to send the honor graduate of this School to the United States for three years of further study. This reveals a strong confidence in the ideals of the United States, and is an indication of the changing attitude of Brazil toward her neighbor of the North.

EUROPE

Women's Night Patrol

ONE of the ways in which good women in London have sought to safeguard the throngs of American soldiers seeing the British capital before starting home is through the service of the "Night Patrol." This organization consists of women and men who watch out for men in American uniform, and direct them to congenial and wholesome ways of spending their leisure.

Hundreds of soldiers and sailors owe much to these faithful workers. Their work is supplemented by the Y. M. C. A., which has twelve Enquiry Bureaus at various points, giving information and help of all sorts. One of the stations records 7,000 inquiries in one month, or 230 a day, and 125 voluntary workers have given all their time to do any and everything possible for the men. The League has 50 guides, and during the last six months nearly 20,000 of our soldiers were shown places of interest in and around London. Through the League many English people have opened their homes to the soldiers, more than 8,000 of whom have enjoyed real hospitality, often extending over the week end.

The Educational Program Over Seas

DETAILS of the educational program designed to teach the fighters of the A. E. F. everything from architecture to band leadership have been made public, following a Conference of the Y. M. C. A. leaders in Paris. The Army of Occupation in Germany is to have first claim; another important area is the training section, where more intensive work will be possible; and the leave areas are also of great importance.

The great ports of Brest, St. Nazaire and Bordeaux are important educational centers, and auditoriums are being erected where from 1,500 to 3,000 men can be gathered at one time.

The fifth area would be on the transports carrying soldiers back to America. This program now rests with the personnel of the Y. M. C. A. Text books have been prepared in special editions at low price, and the American Library Association is arranging to put a carefully

chosen list of reference books into 1500 "Y" huts.

The French and British universities have been most cordial in opening their doors to men in the American army who are fitted to take up their studies in the colleges, and it may be necessary to put American instructors into the French universities to teach the Americans who do not speak French.

French Missionary Interest Stimulated

THE close contact of so many races in the western war area of Europe has stimulated a practical interest in mission work, so that the Paris Missionary Society reports a great increase in the number of contributors as an offset to the deficit in the actual amount of money received. Many people who, before the War, did not believe in foreign missions, have come to see the efficiency of the Gospel. The officers who have commanded the Tahitians, New Caledonians, Basutos, Kaffirs, Zulus, Christian converts of all sorts, will testify to their fine spirit, their industry and courage. These natives have many times stirred the devotion of French and British by their attachment to services of worship, and to the Bible; proving that today, as in the day of Paul, in distant lands and among divers races, "The Gospel of Christ is the power of God unto Salvation."

Red Triangle Wanted in Greece

PREMIER VENIZELOS of Greece, who carried Greece into alliance with the Entente, was so deeply impressed with the work of the Y. M. C. A. in the war that he has volunteered to secure the erection of a Y. M. C. A. building in Athens if the Red Triangle will furnish secretaries and carry on a work there. The offer is to put Association work in Greece on the same footing as in America, France and England, to meet the requirements of returning Greek soldiers.

That a work of influence and effectiveness will be done in Greece there is no doubt. It was a pastor in Missouri who entered the overseas service of the Y. M. C. A., and as a secretary with the Greeks at Salonika before and after the Bulgar collapse was able to open the way.

MOSLEM LANDS

Missions and the Jihad

IT is not mere conjecture to say that the Missions to Mohammedans of the United Presbyterian Church were worth 500,000 soldiers to the Allied cause. Among the Mohammedans of the Nile valley the missionaries of this Church have been diligent in schools and hospitals for many years, and have so lifted up Christ before the followers of the false prophet that when the message was sent from Constantinople that a holy war was to be waged against the "infidel," Egyptian Mohammedans refused to obey. Had this order been carried into effect, it would have required half a million British troops from other fronts to hold this country down. Thus is added another item to the long list of missionary contributions to the history of freedom.

Christian Editors in Cairo

THE editors of the leading Christian papers of Cairo and Alexandria held a dinner on October 25, which marked a new era in Christian literature work for the Near East. Dr. Nimr, the senior editor of the leading Arabic paper of Cairo, told of his publishing experiences thirty years ago, confirming and backing up the appeal made for a stronger support of Christian literature preparation. Mr. Howard J. Weaver, the business manager of the Nile Mission Press, gave a summary of the work done during the past thirteen years, which showed that over a million copies of books had been distributed and that 132,000,000 pages had been printed during this period, representing no less than 280 separate publications, cov-

ering the fields of apologetics, history, commentary, biography and Christian fiction.

No recent event in the history of missionary cooperation has been of greater importance than this dinner. It has drawn together the writers and editors of every section of the Christian community in Cairo. With united front it will be possible to make the Christian press a strong force for righteousness and evangelization throughout the Nile Valley. In connection with this dinner the recent drive to secure $25,000 for the production of Christian literature in America through the American Christian Literature Society for Moslems is significant.

The Christian Intelligencer.

Fifteen New Hospitals For Turkey

ONE of the most interesting features of the expedition of the American Board for the relief and reconstruction of Armenia, under the leadership of Dr. James L. Barton, will be the one supervised by Dr. George H. Washburn, son of the former president of Robert College, Constantinople. Dr. Washburn will superintend the building of fifteen hospitals, to be located at various points from the Black Sea to the Persian boundary. Hospitals already existing will be remodeled and utilized. The one dreadful scourge in that region is typhus, for which special antidotes have been carefully prepared. The possibility that Dr. Barton and some of his colleagues may fly in aeroplanes to points in the interior appeals to one's imagination. Several trained aviators are in the party with this in view. Missionaries who have remained at their posts during these terrible days, may look up in the sky some bright mid-winter afternoon and see a plane descending, from which in due season would alight the dignified Secretary of the American Board and the distinguished Professor of Christian Theology at Harvard University! Verily the possibilities of this expedition already remind one of Aladdin and his wonderful lamp!

Industrial Aid for Persia

THE American Committee for Relief in the Near East has received the following interesting news from Persia:

"The cloth-making work is booming along these days with eighty women spinning, fifty-four combing and about thirty looms getting into shape to begin weaving in a few days. The quilt making is pretty nearly half done, some 1,159 having been completed up to Tuesday night. We are running short of wool, however, and may have to quit before we can really finish the twenty-five hundred needed.

"As for the orphans I have covered some eighteen of the villages on the plain and the city, and early next month I start a distribution wagon to make the rounds with me to bring the flour, clothes, quilts, etc., to the orphans who are unable to come to the city and get them."

The expedition now on the way is taking one hundred cases of condensed milk, a large supply of vaccine, serum for fighting cholera, typhus serum, 34 kegs of green soap, a Ford car and six motor trucks for transport, fifty sewing machines, 14,000 spools of thread, 100,000 sewing needles, 25,000 thimbles, and 1,000 pairs of scissors.

In Teheran alone, 12,000 persons have died of starvation during the past year. This "cradle of the white man's civilization," which rendered great service to the Allied cause by remaining neutral throughout the war, is threatened with utter and complete extinction unless food and medical supplies reach them in time.

First Methodist Conference in Baluchistan

FOR the first time a Methodist Episcopal District Conference has been held in Baluchistan. Ar-

rangements were completed for the purchase of property in Quetta, to be used as a Bible School to prepare evangelists for that country, and for Afghanistan and Southern Persia. Already a day school has been opened under Methodist auspices, with twenty Afghan boys in attendance.

INDIA

"General Assembly" of Hinduism

EVERY twelve years, when the planet Jupiter enters the constellation Aquarius, there is a great assemblage of ascetics and religious devotees, called the *Kumbh mela*, at the junction of the Jumna and Ganges rives, near Allahabad, India. Dr. H. D. Griswold of Saharanpur tells of a visit to this *mela* last year:

"I went for the purpose of interviewing the ascetics. We began with the Udasis and had an interview with a headman. He was not very communicative so we walked through the mass of seated ascetics, asking questions, waiting for an opening for a little conversation. One young Udasi ascetic asked us to sit down beside him on an antelope skin. His father and mother, he told us, had six children, all of whom died. Then they made a vow that if another was born to them he would be dedicated to this holy life. This young man was the seventh child, and was an ascetic in fulfillment of the parents' vow.

"We made inquiry as to the literacy of the Sadhu, or ascetic class, and found that half or more of those at this mela were literate. Some knew English very well, many can read Hindu script, and some know more or less of Sanskrit."

Growing Interest in Christianity

IN the early days of missionary effort it was impossible for any one to talk to an Indian audience for even five minutes without interruption on the part of some Hindu, Sikh or Mohammedan, cock-sure that he knew a better way of salvation than the speaker. Perhaps more discouraging still was the careless inattention of the hearers. But now, the closest attention is manifested, the audience apparently forgetting their prejudices and deep-seated beliefs.

In an evangelistic campaign at Jalesar, a town of 14,000 inhabitants, the attendance was over a thousand a day. This was most encouraging, since it was the first attempt of the kind in the place, and most of the people were illiterate.

New Record for Lucknow College

EIGHT Christian students will receive the degree of A. B. from Lucknow Christian College at the next commencement, this being the largest number of Christian graduates in the history of the School. The total enrollment is 120, or fifteen more than in any previous year. Last year there were but two Christians in the graduating class. One of these is now a teacher of mathematics in the College and the other is an assistant in the faculty while studying for his M. A. degree.

Village Schools for Mass Movement Converts

THE greatest problem in the mass movements toward Christianity is that of educating the converts. In one district there are eight small Christian communities composed of converts of not more than four years' standing. They are in great need of enlightenment. The education that should be given them should enlarge their vision, but should not make them unsuited to their economic conditions. Often when a boy attends a large central boarding school, he falls into a somewhat artificial mode of living, and sometimes refuses to return to the simple life of his village. In this way some of the most promising young men are lost to the village congregations. To offset this, a plan of education has been worked out by which ten or twelve primary schools offer every child elementary instruc-

tion in his own village. Some hold sessions during the day and others at night, the latter being chiefly intended for young men who must work during the day. These schools give promise of being strong centers of evangelization, especially as they are attended by non-Christians as well as by converts.

C. M. S. Gleaner.

A Charade With a Moral

REV. H. R. CALKINS relates the following incident of his Bombay Church in *The Moslem World* for October; "It was our Christian family night, and at the close of the Bible reading I drew a picture to show the difference between a Christian and a Mohammedan home.

"I called brother Shah and Agnes, Ram Lal and Ruth, and Jai Ram and Bertha, and asked them to stand inside the altar, facing the audience. They came and stood while all the people looked at them. Agnes appeared particularly beautiful. Then I said in a quiet voice, 'Brother Shah, I am a prophet tonight and I give you authority to take a second wife and then a third wife if you so desire.' Poor Agnes nearly sank to the ground, but Shah was quick to see what I was driving at and held her closely by the arm. Then I repeated the same words to Ram Lal and Jai Ram and told them to take their seats again. The whole congregation seemed to be shocked; indeed I felt shocked myself. Many Mohammedans were present. They seemed stunned and stung. Today an educated Mohammedan gentleman, who had studied law in London, came to talk with me about the 'picture' at Central Church. The thing had gone through the city like a sword. This man freely admitted my accusation—for he called it that —against Mohammedans as a class, but wanted me to know that educated Mohammedans repudiated polygamy altogether. We had a heart to heart talk about Jesus Christ."

Mohammedan Women as a Factor

THE thought of Mohammedans fighting for Christian ideals, of Dark Age heathenism taking up arms for the cause of civilization and humanity, opens a vista that would be staggering were it not that the idea has long been dreamed of.

As one result of the war, the women of India have, for the first time, worked in the Government departments in Delhi, and the question is being debated as to giving women equal representation with men in the plans of the India National Society. In all the battle for larger things India has met the problems common to all lands with the most modern, efficient and self-sacrificing methods.

The women of India can henceforth be counted on as a factor in the larger problems of reconstruction.

Bibles for the Unlearned

A LITTLE compilation of Bible stories now being used in the American Presbyterian Mission in India is a gaily colored, pasteboard-bound volume containing the Blackstone Picture Series of eleven Bible stories from the Gospels, accompanied by text in Grumukhi characters. The unlettered Christians strive hard to learn these stories, short and readily understood. Usually, the women learn the parable of the Lost Sheep first of all. Although it is difficult to induce them to tell these stories—over and over they will say, "I am unable"— yet once they begin nothing can stop them. The same is true in the efforts to persuade them to pray aloud. One mother, who had been a Christian only a short time, had a son in Mesopotamia. Her heart was troubled about him. We asked her to pray, "I don't know how to pray," she said, "but I talk to God about my boy and this is what I say," and then followed a prayer which brought tears to all our eyes, a prayer such as thousands of mothers are praying these days.

CHINA

Why an Open Door in China

L. S. C. WANG, who is now studying in America preparatory to entering the ministry in China, gives five advantages which the Christians of the United States have in the work of evangelizing China. They are: (1) the popularity of the United States among the Chinese, due to their not having taken any Chinese territory, and to their returning the indemnity fund for educational work; (2) the sympathy of democracy; (3) President Wilson's leadership; (4) the superior wealth of the American people as a whole and (5) the greater degree of contact of the student class, out of which sympathy and better understanding is certain to develop.

A Classic from China

MOST honored Sir:

Understanding that there are several hands wanted in your honor's department, I beg to offer you my hand. As to my adjustments I appeared for the Matric Examination at Octy, but failed, the reason for which I shall describe. To begin with, my writing was illegible, this was due to climate reason, for I having come from a warm in a cold climate found my fingers stiff and very disobedient to my wishes. Further I had received a great shock to my mental system in the shape of death of my only fond brother. Besides, most honored sir, I beg to state that I am in very uncomfortable circumstances, being the sole means of support of my fond brother's seven issues, consisting of three adults and four adultresses, the latter being the bane of my existence, owing to my having to support two of my own wives as well as their issues, of which by God's misfortune the feminine gender predominate. If by wonderful good fortune these few lines meet with your benign kindness and favorable turn of mind, I, the poor menial, shall ever pray for the long life and prosperity, as well as your honor's posthumous olive branches.

A letter found in a Shanghai paper from a Chinese applying for a position.

The Missionary Herald.

Two Pictures from China

A CHRISTIAN Alliance missionary newly appointed to Nanning, South China, gives a picture contrasting heathenism in all its hopelessness, and Christianity in its transforming power.

Not far from the missionary home and chapel is a large idol temple where are prodigious, terrible-visaged monsters—in all, about one hundred and fifty idols in one room. Some were designed for men to worship, others for women and still others for children. All portrayed characteristics expressive of power, such as smiting tigers with clubs, or terrorizing with large, upraised swords. There were idols to be worshipped on special occasions and others to be worshipped by special types of mankind. Saddest of all was the great number of people bowing before them, with their gifts of roast fowls, live fish, rice and wine.

The missionary's first baptismal service marked the dividing line between superstition and enlightenment. Of the three candidates for baptism, one walked 180 miles and on his return asked for Gospels to sell in the villages along his way. Another was a young man of the middle class who lived 110 miles away and the third was the mother of the native teacher, who had been indifferent to spiritual things—and for whom her son had been praying long and earnestly. She walked 70 miles, carrying a heavy baby on her back, in order to be baptized. In China, Christ means all in all to those who accept Him.

Ragged Sunday Schools at Kiangyin

BECAUSE so many children in the neighborhood were too poor

to go to school, some missionaries at Kiangyin, with Chinese helpers, organized a "Ragged Sunday School," first for the boys and later, one for the girls. This school has now outgrown its original bounds, and every Sunday about one hundred and thirty ragged and dirty children, often coarse and rough, gather to repeat the Lord's Prayer, the Ten Commandments, sing hymns and listen to Bible stories which are illustrated with pictures. A highly appreciated part of the service is the distribution of small picture cards, each card having a Bible verse written upon it that a message may be carried to parents at home. Not long ago the children were initiated in the blessedness of giving, when a collection which had been announced the previous Sunday was taken up for Armenian children. It was quite an event in their dull, colorless lives. Each tot had wrapped his gift carefully in paper, as he had seen the older folk do at church services. This collection amounted to about fifty cents, but it was cheerfully given, and who knows how much the Master may accomplish with it?

Plague, Famine, Flood and War

THE Shuntefu Station of the North China Mission is one of the thirty-two principal stations of the Presbyterian Board in China. In the Shuntefu district there are six churches and groups of Christians, eleven schools, two hospitals and two dispensaries. The year 1917 was a year of plague, famine, flood and war, and the entire force of the station was engaged in some form of relief. Dr. Guy W. Hamilton supervised the sanitation of a camp at Tientsin where 10,000 refugees were cared for; and also inspected daily for pneumonic plague every passenger on the railway running from Shuntefu to Shih Chia Chuang. Dr. J. R. Dickson inspected every infected district, isolated houses and people, trained burial squads and taught the people how to fight the plague. The hospital grounds were open and for two months an average of more than 400 women and children were fed daily from the soup kitchens. Mrs. Hamilton writes that they are still caring for the "debris" from the previous year's soup kitchens, the debris consisting of half a dozen or more families who were stranded in Shuntefu after being helped over the worst of the famine, but who are reluctant to give up the mendicant's life. The problem is to find work for them and as many as possible are employed about the mission premises. One family of six is living in a dugout without the pretense of a window, and in absolute indifference to the laws of sanitation or the dangers of contagion. The mother of this family is employed as janitress of the church, and one day when she had finished cleaning she brought broom and dust cloths to Mrs. Hamilton, saying she must hurry home as the baby was "growing the heavenly flowers," which being interpreted meant she was taking small-pox, now rampant in the district. Notwithstanding all this valiant fight against poverty and disease the evangelical work has been carried on without serious interruption. The chapels were crowded with throngs who came to give thanks; hundreds brought their idols to burn in public and Bible classes of 700 each were formed.

JAPAN-CHOSEN

Buddhist Missionary Methods

TELLING of some of the difficulties he experienced in getting photographs of places of worship, Rev. Sumner R. Vinton, who recently returned from a tour of the Orient, describes conditions as he found them in Japan.

"There is a Shinto revival and a Buddhist revival," said Mr. Vinton. "The first is an attempt to substitute patriotism for religion. It is a huge experiment in national psychology.

"As to Buddhism, there is a proverb in Burmah, 'The dying frog gives a last kick.' The Buddhist leaders are aroused at the progress of Christianity.

"A young Japanese girl professed conversion and became an active member of a mission Sunday-school. Six months later she disappeared. Where had she gone? It was found she had been sent to learn all our methods, even to committing our best hymns to memory. Now she is back imparting these methods for the glory of Buddha.

"They have Buddhist institutes for training men in Christian methods. They study in these institutes every phase of our Sunday-school activities.

"Cases are known where men have come to listen to Christian sermons and then gone back to repeat these sermons in Buddhist meetings, the only change being the substitution of the word Buddha for Christ throughout."

Work of Christian Women

THE women's societies in local churches in Japan are doing much valuable work by visiting non-Christian women, winning their friendship by kindness and by trying to show them the joy of the Christian life. Particularly in time of sorrow or discouragement these Christian women are helpful to their non-Christian friends, and many a convert has testified that the kindness of Christian women so impressed them that they wanted to know more of their religion.

The Woman's Christian Temperance Union has had a remarkable growth in Japan. Mrs. Yajima, the President, is eighty-five years old, but gives her entire time to the work. Two periodicals, "The Woman's Herald" and a magazine for children are published by the W. C. T. U., and a rescue home is maintained in Tokyo. The Y. W. C. A. has twelve secretaries in Japan, ten of whom are Japanese women. Classes for Bible study, for sewing, cooking and singing, and travelers' aids for young women are only a few of the activities for helping women and girls.

Missionaries are the promoters of all such organized effort, leading in the work without seeming to do so. They render both executive and financial help, but more and more the Japanese women are assuming full responsibility.

On the Death of a Son

MR. YAMAGATA, Japanese editor of *The Seoul Press,* Seoul, Korea, lost his six-year-old son, and a letter which he has written in another newspaper, the *Keijo Nippo,* will have an influence with non-Christian Japanese of more weight than any foreigner's word. An extract from a translation of this letter by Bishop Herbert Welch is as follows:

There must be some purpose in the summoning of my child by God who is Love. I cannot think that He has given us this trial in order to plunge us into the depths of sorrow and thereby make us desperate and abandoned. All people are glad to care for their children, but it cannot be denied that the rearing of children is a heavy burden. Is it not, then, that God's summoning of our child Hisao is meant for the alleviation of our burden, so that we may turn the little strength we can thus save to other use? There is no doubt that God has taken our child, so that we may be able to give to less fortunate people the love and energy we used to direct toward him. We will thus interpret the trial we have just passed through, enter into a new life, and work harder for the cause of humanity. In this way will we make the death of our beloved child rich in meaning.

The Christian Advocate.

AFRICA

Kitchener Memorial College

THE proposal to erect a Medical College in Khartum as a Sudan Memorial to Lord Kitchener has received hearty endorsement among the natives of the Sudan. From the published lists of subscriptions it appears that about £9000 has already been collected in the Sudan, the greater part of which was subscribed by the natives. A liberal endowment fund for the benefit of future students is assured by a gift of land and house property in Khartum and Omdurman by a retired merchant, Ahmed Hashim el-Bagdadi Bey, and generous gifts of agricultural land have been made by Sheikh Hassan Sherif.

Citizenship in an African Republic

BISHOP CAMPHOR'S statement that the percentage of literacy among Liberians is greater than that among colored people in America is food for thought. Bishop Camphor recently came to America from his home in Monrovia, Liberia, and his explanation of this astonishing comparison is that in Liberia the colored man is ruler, that the government is in his hands and he must rise to a place of responsibility among his people. There is no discrimination there, every colored man is a gentleman, especially if he has education and property, and most of them have. Every man has an equal chance, there is an objective to work for and something to spur him on to make something of himself. As soon as he is civilized and wears clothes, he becomes a citizen. They have a missionary college, missionary schools and churches.

When asked his opinion of the migration of American Negroes to Liberia the Bishop expressed his approval. He said: "That is the place for them, but they will have to work hard. It is my purpose to invite colored men of intelligence to go there and help Liberia to build up a nation. It is not an easy task, for it must be done from the beginning—there are forests to be hewn and roads to be built, railways and ships to be constructed and it all must be done by men of intelligence and enterprise. It takes the extraordinary man—the ordinary man would be a hindrance to Liberia."

Opportunity Among the Hausas

THE Hausa people are the predominant race in the Western Sudan, thorough-going Mohammedans and proud of their religion and their race. Results of missionary work among them have been few thus far, but a new order seems at hand. Great numbers have been helping England in the war, and the railroad that has come to them is a great awakener. The Hausa begins to see that the educated are occupying government and railroad positions in his country, and while it has taken him some time to see into the reasons for this, he is doing some thinking for himself and soon will want to be taught as others have been. The British government has established some schools among them, but these are thoroughly Moslem and only for the elite. The mission schools have a rare opportunity, for not infrequently it is the middle and lower classes who are the more ambitious, and ready to lay aside prejudice. The Bible is the chief text-book in the mission schools.

Missionary Tidings.

Plans for the Congo

DR. JOHN M. SPRINGER, who is in charge of the Congo Methodist Episcopal Mission, has just returned to America from the heart of Africa, and tells of conditions there, particularly in the mineral belt, as affected by the world war:

"In the copper smelters at Elizabethville, the number of furnaces was doubled. All of this meant commercial prosperity; but, unfortunately, none of the profits of the

industry go into mission work. When we began the work at Elizabethville, in the spring of 1917, we had no property. Now our equipment includes four main buildings, a school and church, two residences, and an office which can also be used as a residence. Our night school reaches a large group of students. Two schools are conducted daily in the compounds, there is a new village school under construction in the suburbs, and a morning school for women reaches some of the ever-shifting group of native women and girls.

"Now that transportation facilities have been added, our mission sees a long dreamed of program within reach. An institution is planned where hundreds of students may receive an all-round training that will fit them for service to their fellowmen."

A Mass Movement in Nigeria

A MASS movement is well under way in Nigeria which promises to equal those of India, Uganda and Korea. The number of persons under instruction for church membership in the C. M. S. Niger Mission has increased since 1896 from 583 to 20,668; in the Qua Iboe Mission in the same period, from 60 to 9,200; while the Yoruba, the Wesleyan, the Free Church of Scotland Mission and the Niger Delta Pastorate report similarly encouraging gains. Smaller societies bring the number of those baptized and under systematic instruction up to 135,748, and of contributions on the field to more than $200,000. Plainly, the Church of Christ is well established in Nigeria.

ISLANDS OF THE SEA

Filipinos Learn by Imitation

DR. PAUL MONROE, who has recently returned from the Philippines, tells of the marvellous changes that have taken place in living conditions on the Islands within the past twenty years, due to the efforts of the missionaries, backed by the United States Government. Before this transformation the type of native houses was responsible for much of the disease, being built in a way to attract every variety of insect and lizard. The percentage of mortality among children under five years of age was from 96 to 98. One can imagine the moral standards of the mothers, who knew that only three out of ten children would live. In marshy places, the people built their houses in the trees and in many other villages, there was hardly room to walk between the houses, and throngs of people washed their clothes in one stream, using the water for every possible purpose. Practically every known disease existed there.

The work which has gradually changed conditions was an appeal to their imitative temperament. Houses were built which were attractive, so they came down out of the trees to live in them; then sidewalks were built, wells dug, and finally a school built. A fire engine went about spraying, not water, but a disinfectant, and drainage systems were installed. Ball games were started on the opposite side of the town from where a cock fight was in progress. One serious handicap in this program of uplift was the aversion the natives held toward manual labor. Their chief ambition seemed to be to wear a high collar, and shoes. But the increased facilities for communication and transportation; the improvement over their primitive methods of industry and above all the educational program of the mission school have metamorphosed the life and temperament of the Filipino native.

GENERAL NOTES

$1,200 in Missionary Prizes

A FRIEND of American students, through the student department of the International Committee of Young Men's Christian Associations, offers $1,200 in prizes for the best

1,000 word original statements by students on the subject, "The Significance of the Foreign Missionary Enterprise in Making the New World."

Sign with *nom de plume,* accompanied by name and address in sealed envelope, bearing same pen name. Articles must be typewritten on one side of 8½ x 11 sheets and must be received at Student Department, 347 Madison Avenue, New York City, by April 15, 1919.

Influenza Rages in All Lands

NEARLY the whole of Korea has been prostrated by the epidemic of influenza. As in America, schools have been closed and business houses have found it difficult to keep open. In Chemulpo, a city with a population of 32,000, the death rate from the epidemic has been over seventy a day. The same condition is reported from Siam, where over 8,000 deaths have resulted; and in West Africa thousands have been carried off by this plague. It is thought that monkeys have carried the disease from one place to another. All mail service has ceased in interior Africa where mail has to be sent by native carriers.

Bible Societies Make Reciprocal Exchange

THE American Bible Society and the British and Foreign Bible Society have entered into an agreement by which an interchange of fields is to be effected, and thereby greater efficiency secured. It is proposed that the American Bible Society shall retire from its work in Korea, turning over all its interests in the translation, publication and distribution of the Scriptures in that country to the British and Foreign Bible Society; while the latter Society shall withdraw in the same manner from the Philippines. It has been publishing the Scriptures, in whole or in part, in several different dialects, and generously agrees to transfer to the American Society all the plates of its Philippine versions, also giving the American Society its rights in the new translations now under way.

Secretary W. I. Haven, of the American Bible Society, writes:

"It is believed that this transfer of fields will make for economy in the administrative expenses on the field and be in line with the best missionary policy."

OBITUARY NOTES

Dr. Alpheus Andrus of Turkey

AFTER passing through many most trying experiences during the war in Asia Minor, and returning to America about two years ago the Rev. Alpheus N. Andrus, D. D., an honored missionary of the American Board at Mardin, Turkey, died suddenly in Poughkeepsie, New York on Saturday, January 11, 1919.

Dr. Andrus was seventy-five years of age and had been a missionary in Turkey for the past fifty years, having gone to that field in 1868. Mrs. Andrus died in Mardin in August, 1916.

Dr. John Wherry of China

DR. JOHN WHERRY, a Presbyterian missionary in China, died in Peking on January 2, in his eightieth year. Fifty-five years ago, in the spring of 1864, Dr. Wherry and his bride started on the voyage to Shanghai which then required 175 days. For six years Dr. Wherry had charge of the Presbyterian Mission Press, then he was transferred to Chefoo and later to Peking. There he was headmaster of the Boys' School, Professor of New Testament Exegesis in the North Union Theological Seminary and Professor of Astronomy and Mathematics in the Arts College. At the time of his death, Dr. Wherry had just completed his translation of the Bible into classical, literary Chinese, a work upon which he had spent eighteen years.

Mexico's Dilemma. By Carl W. Ackerman. Illus. 281 pp. New York: George H. Doran Company. $1.50. 1918.

The dilemma proves to be a trilemma: 1. The financial ruin of Mexico and internal disorders, unless a loan is obtained. 2. The possibility of subjugation to German influence, with all its liability to external strife. 3. Cooperation with the United States, England, France and with other portions of America outside the United States. But these are resolved into the dilemma, Is Mexico to be an American menace, or an American ally?

After discussing Mexican revolutions and German intrigue at length, Mr. Ackerman concludes that the Republic is better worth aiding than any of the twelve countries he had recently visited; that within fifty years she could take her place among the greatest nations of the world, if willing to seek the cooperation of its great democracies. Half the volume is devoted to appendices, mainly official documents shedding light on the country's financial and commercial condition. The only suggestion for missions is the sore need he shows of educational assistance—which mission boards are rendering already.

Helping the Helpless in Lower New York. By Lucy S. Bainbridge. Illustrated. 12mo. 172 pp. $1.00 net. Fleming H. Revell Co., New York: 1918.

As Superintendent of the New York City Mission and Tract Society for many years Mrs. Bainbridge has had unique opportunity to see "how the other half lives" and how they may best be helped to clean Christian living. Her experiences and observations are here described and interpreted in a most interesting and instructive manner. Mrs. Bainbridge does not believe in clothing a man's body and neglecting his spirit, or in feeding a woman's stomach and allowing the soul to starve. Spiritual work is given first place, if not always in time at least in importance.

Those working in city missions and among the poor and outcast everywhere will find these experiences of Mrs. Bainbridge, humanely fascinating and practically Christian.

Comparative Religion. By A. S. Geden, D. D. 144 pp. New York: The Macmillan Company, New York. 80 cts. 1917.

For so brief a book on so great a subject, this is very satisfactory. The author's plan is to give the reader an insight into the teachings of five of the chief religions of mankind, Hinduism, Buddhism, Judaism, Muhammadanism and Christianity, collating the results thus obtained and then estimating the significance of truths held in common, with a distinction of the cleavages and differences between them. As well as any man can do it in fifteen small pages, this last objective has been accomplished. A preliminary chapter opens up the whole range of early forms of religious faith, whose survivals constitute so much of some of the others; and in the final chapter one finds a statement of the achievement and prospects of Comparative Religion. A bibliography of some of the best books on the religions studied adds to the value of this little handbook. For great trends in religious thought as set forth by a thorough-going modern, and as a fair appraisement of them, the book has unusual value, despite its great brevity.

Christian Ethics in the World-War. By W. Douglas Mackenzie. 8vo. Pp. 192. 1918. $1.00. Association Press, 347 Madison Ave., New York. 1918.

There are few, if any, more important and pressing needs to-day than to see the true bearing of Christianity on the State in general and on War in particular. The thought of many Christian people has to be clarified in regard to these great and far-reaching issues. Dr. Douglas Mackenzie here does this with signal success. In eight chapters, including such subjects as "The State and the Citizen," "Ethical Values in the World-War," and "Ethical Gains in the War," he reviews the situation created by the war and provides convincing guidance for Christian thought and life. It is one of the best books on this great subject and should be read and pondered by all who want to know the true Christian position. It might well be used as a textbook for discussional classes, but, however it be employed, it is deserving of the widest circulation and the most thorough acceptance. It is impossible to touch upon the many points raised, but two seem to stand out from the rest: the difference between Church and State, and the interpretation of the Sermon on the Mount. The entire book is sane, balanced, strong, Scriptural and eminently satisfying.

Red, Yellow and Black. By Sophia Lyon Fahs. Illustrated. 12mo. 215 pp. 75 cents, net. Methodist Book Concern. 1918.

Books for juniors are increasing in number and improving in quality. There is no excuse for failure to interest children in missions. The material is abundant and excellent. The author of the young peoples' life of Alexander Mackay describes in her latest volume the life of John Stewart and the American Indians, short stories of Chinese babies and others, and the experiences of Herbert Withey in Africa. The stories are best adapted to intermediate age.

Personal Appeals to Sunday School Workers. By Oscar L. Joseph. 8vo. 215 pp. $1.00 net. Fleming H. Revell Co. 1918.

In the form of letters to superintendents, teachers, mothers, fathers and others, Mr. Joseph shows the importance of Sunday-school work and the need for consecrated, efficient workers. It is a series of exhortations rather than a course of instruction, but it contains many valuable hints.

Graded Missionary Education in the Church School. By Frederica Beard. 12mo. 132 pp. 75 cents net. The Griffith and Rowland Press. 1918.

Social service and missionary instruction are here joined together in a practical and progressive plan for the various grades of a Sunday-school. As a handbook it is very valuable and contains not only general, workable plans but useful details, good illustrative stories, and lists of books.

The Blot on the Kaiser's Scutcheon. By Newell Dwight Hillis. 12mo. $1.00. 193 pp. Fleming H. Revell Co. New York. 1918.

The bitterness and personal character of the accusations in this volume is in contrast with Dr. Sherwood Eddy's more dispassionate study of principles involved in the war. This volume is calculated to stir unchristian hatred of a man and a nation, while the other is more calculated to establish right principles, clarify Christian thought and stimulate to Christian warfare for righteousness and peace.

A Cyclopedia of Twentieth Century Illustrations. By Amos R. Wells. 8vo, 476 pp. $3.00. Fleming H. Revell Co., 1918.

A fertile brain, a good memory, a knowledge of men and things, wide reading and long experience as a writer and speaker, are the elements that make these selections of practical value to speakers and teachers. Mr. Wells has been for many years the Editor of *The Christian Endeavor World* and has written numerous books of poetry, religion, stories, Sunday-school work, essays and illustrations. He is always interesting and practically helpful. He draws on science, history, child study, folk lore and the Bible for his material. This Cyclopedia of illustrative material on nearly 400 topics will be a rich storehouse for many who have not Mr. Well's large experience and great sources of supply.

Romance of Missions in Nigeria. By S. G. Pinnock. Illustrated. 12mo. 176 pp. Educational Dept. Foreign Mission Bd. South ern Bapt. Convention, Richmond, Va., 1918.

Nigeria, on the Gulf of Guinea, includes a territory almost as large as the Southern States east of the Mississippi. Here the Southern Baptists have a work among the Goeubans—a people numbering 4,000,000. Mr. Pinnock, a missonary who went to labor among them thirty years ago, tells in brief but interesting fashion the story of his work among them. The climate is unhealthy and most white men go there to seek fortunes or on political missions, but many consecrated men and women have labored there to help the people Godward. Their experiences were picturesque, often disagreeable and sometimes thrilling. Mr. Pinnock gives a simple and clear, but not a "romantic," account of his life in the fever stricken land of primitive men. He was staggered at the magnitude of the task before him—"valleys of slavery, polygamy and drunkenness. . . . mountains of idolatry, Sabbath breaking and witchcraft." In the midst of dirt, superstition, ignorance and sin, he was preacher, teacher, judge, physician and surgeon.

After estimating the cost of the service, he believes that it pays—as shown by the fact that there are scores of self-supporting churches and by the character of many of the Christians.

Stories of Brotherhood. By Harold B. Hunting. Illustrated. 12mo. 124 pp. Missionary Education Movement, New York, 1918.

These live stories for boys and girls are about men and women who lived and loved, served and died for their fellowmen. Here is told the story of Jacob A. Riis, "the man who brought sunshine to children;" George E. Waring, the "Garbage man who was proud of his job;" Chief Kohler, a new kind of policeman; Ben Lindsey, a judge who loves even bad children; Florence Nightingale, who made nursing beautiful; Samuel M. Jones, who introduced the golden rule in business; David Churchill, who gave more bread to India; Booker T. Washington, a black man who believed in his white neighbors; Dr. Shephard of Anitab, a missionary who helped different nations to be friends—and others. The subjects are worthy and the stories are interesting, although some of them might be better told for boys and girls.

The Minister's Handicap. By J. Wilbur Chapman. 12mo. 155 pp. Price 75c. The American Tract Society. 1918.

Dr. Chapman has gathered under this title a number of more or less closely related reminiscences, anecdotes and addresses, which suggest his attitude toward life, the Scriptures and the Church. The book is scarcely worthy of Dr. Chapman's name as a preacher, pastor and evangelist.

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